CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 10, 1842. VOL. XXI.—NO 37

RELIGIOUS MISCELLANY.

EDITORIAL INTRODUCTION TO THE NEW UNITARIAN PAPER—'THE INQUIRER'—LATELY COMMENCED AT LONDON.

The Inquirer.

I seek after TRUTH, by which no man ever yet was injured.—*M. Antonius.*

In offering another newspaper to the public, whose wants in that respect seem so extensively and variously provided for, we wish to be understood that we do not wantonly and presumptuously intrude on a field already occupied, from any vain reliance on our powers to command attention, but that we have a distinct, and, we must be allowed to think, an important object to accomplish. We have our mission to fulfil, and those who value our principles will aid and support us. We propose to ourselves to make known, defend, and apply the views and opinions of a body of persons who have hitherto found no representative in the public press, excepting so far as all that is called Liberal may be taken as representing them, though they naturally should desire, and are, we think, well able to secure such an advantage. There are so many instances already of bodies united by some common principle in respect to religion having newspapers peculiarly adapted to their wants, that we have not to apologise for what we propose as a novelty, or to defend it as an untried or doubtful measure. Considering only the numbers, intelligence, and social position of those persons in this country who choose to think for themselves on religious subjects, who are not to be bound down to creeds, or made to conform to a standard of orthodoxy, and in whose judgment piety, virtue, and benevolence, are the substance of all true religion, we might wonder at their not having long since made some provision for upholding and diffusing these views.

A knowledge of their actual feelings, whilst it prevents one being surprised at the omission, convinces us the more strongly that whoever shall judiciously supply the want will render them and the public at large an important service. They pride themselves on being *antisectarian*—an excellent quality, but which there may be some danger of carrying to a blamable excess. Of the unfavorable associations which are commonly connected with the term *sectarian*, some, doubtless, belong to the real abuses of sectarian zeal; others, possibly, to the offensive application of the word to all who will not conform to its regulations by *the great sect which the state patronises*. Sectarian, in the sense of overlooking or undervaluing the talents and virtues of those who do not agree with us in opinions; daring to condemn men, for supposed errors, to future misery; justifying the use of any dishonorable or unworthy means of promoting party aggrandisement; or cherishing a narrow exclusive interest in doctrinal distinctions, however important in their proper place, we hope we shall never be;—but if to regard the great questions of religion and morals as deserving of serious thought; strongly to feel, and to endeavor practically to apply our convictions upon them; to account it a solemn duty, owing alike to God, our fellow-creatures, and ourselves, openly to avow our sentiments, and to desire and seek the sympathy and co-operation of those who partake in them, be deemed sectarian—we glory in the name, and would use our best endeavors to diffuse the spirit. Those to whom we address ourselves partake not in the feelings of others respecting the absolute and exclusive necessity of receiving particular doctrines; they are disgusted with what they cannot but think the bigoted and often ill-timed zeal of the members of other sects, and thus they are sometimes led to excuse or encourage an indifference alike opposed to their own improvement and the good of their fellow-creatures.

Their dread of sectarianism induces them to shrink from professions of opinion and united exertions for the support and diffusion of truth. Personally they may value their opinions, and rejoice in the light they think they possess; but notwithstanding a great deal of zeal that is to be found among them, we fear it is scarcely to be doubted that a religious body of much inferior resources would afford to any undertaking connected with its service much more united and effective support. We will not make this a reproach, nor will we take it as a discouragement. We believe that there is good to be done, and we will cherish the hope that our endeavors to do it will not be rejected. Never, surely, could it be more important than at present, that the claims of simple, rational, practical religion, should be properly brought before the public. Many, we think, are deluded by the activity with which superstition and intolerance labor in seeking converts; many are awed by the expressions of horror or contempt continually hurled against those who depart from the prevailing standard; many begin to think that there must be some truth in calumnies continually repeated, but seldom contradicted or exposed.

We want to have our sympathies called forth, our confidence supported by the expression of kindred feeling; to have misrepresentation corrected, intolerance rebuked, and the extravagant abuses of religion set in their proper light. We want also to see what we regard as just and enlightened principles applied to various important questions, and exhibited to those who receive them, and to the world at large developed in a different manner from what is suitable to religious teaching, yet in a manner which must prove interesting and useful.

We found any hopes we may entertain of success on the assurance that whilst we, on all suitable occasions, openly express and defend our own views, our pages shall never be made narrowly and exclusively sectarian. We trust they will ever be animated by a just, generous, and charitable spirit towards all; such as we are sure will be responded to, not only by those for whose wants and tastes we endeavor, in the first place, to provide, but by many others throughout society. It will be found that we aim not at merely sectarian objects, but at promoting, so far as our influence may extend, knowledge, freedom, and improvement.

It is possible that some who have hitherto had no communication with that portion of the religious world which we aspire to respresent, and profess no participation in our leading views, may often find in our columns sentiments they approve, and information they are glad to obtain. It is possible they may not dislike the honest defence of opinions seriously maintained by us, and fiercely condemned by so many others, accompanied, as we trust it will ever be, by a proper respect for the right of all to judge for themselves, and a kind feeling towards all the sincere and conscientious.

Whilst we collect with diligence the information which may seem likely peculiarly to interest those whom we look to as already our friends, we hope to make our paper entertaining and useful to the general reader, and to give it a character which shall deserve the patronage of all who have cultivated minds, enlarged views, and liberal feelings.

It will be a leading object with us to advocate the rights of conscience, and the most extended views of religious freedom and charity.

We rest our hopes for the spread of pure and rational religion in the world on improved education and diffused knowledge. The effects we anticipate from the progress of truth are improved moral condition, and, consequently, increased happiness.

Where we can we will communicate knowledge, and submit prevailing sentiments to searching but candid inquiry. Where we can we will defend and apply great principles, and exhibit popular errors in their true characters. But we will endeavor also to contribute our share to innocent and rational enjoyment, and to give the information which is useful to various classes of readers, with that kind of selection which suits our pretension to supply a *family* newspaper.

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The name we have adopted sufficiently expresses that we do not come forward as the advocates of a definite course of policy on party questions, and as being identified with one of the sections into which the political world is divided, but that we propose to assist and promote inquiry upon all the great subjects of interest to man, as a moral and social being.

Whatever arguments may be urged in favor of the necessity of our using combined efforts as a party in order to guard what we value, or effect improvements which we deem important, and supposing it fully granted that combined action always implies mutual sacrifice of opinion and feeling yet we cannot draw from this that any one is justified in defending, often it must be at the expense of candor and strict integrity, all the actions of the party with which he judges it on the whole expedient to co-operate, or in seeking pretences to blame all those of an opposing party. The public journal which should openly adopt such a course, would lose the confidence even of its friends, yet that it is the general course is hardly to be denied.

This evil we sincerely wish to avoid. We would be seekers after what is true and good, not advocates of any party. We ask our readers, not blindly to adopt our sentements, but to exercise their own judgment, allowing, if they will, our remarks to lead their thoughts to particular subjects, and to the consideration of particular arguments, but with as little disposition to receive our *dicta* as those of any other authority.

We have our own decided opinions, which we shall fully and freely express, but we wish to be antisectarian in Politics as in Religion—to do justice, as far as is in our power, to all, and rather to aid inquiry in the attainment and right application of knowledge than to put forth the doctrines of a school. It may often be the case in Political questions, that those who agree best as to great principles, differ considerably as to their bearings on particular subjects of discussion. We claim independence of judgment, but hope to attain caution and moderation. As to principles, a few points strike us as especially deserving to be here brought forward, and as perhaps sufficient to make our intentions understood.

Inquiry is nugatory, if there are not recognized first truths, which may be referred to as a standard, and the legitimacy of the deductions from which is the subject for consideration. Let one man proceed on the supposition of an hereditary inherent right, in certain individuals or classes, to govern their fellow-creatures, whilst another proposes to try all social institutions by the test of utility, and what approach can they ever make towards agreement? They must settle the basis of their argument—they must lay the foundation of their science, before there can be any prospect of their being mutually intelligible and useful.

We set out from the principle, that the proper object of government is to produce the greatest amount of happiness most perfectly diffused throughout society, or in the favorite phrase of Bentham, 'THE GREATEST HAPPINESS OF THE GREATEST NUMBER.' Rights are conferred by law or exist by recognised custom. Laws may be changed by the authority which enacted them. Bad customs, however long established, may be suppressed by contrary enactments: but that which is well proved to be inconsistent with the real welfare of the greatest number, can admit of no possible justification. The attempt to defend it on the plea of right would deserve reprehension as a gross offence against morality. Whatever will promote the general good, ought to be carried into effect, however much it may interfere with the tastes or selfish interests of particular portions of society.

Another great principle which will guide us in all our inquiries is, that Politics is a real science, founded like all other sciences on a knowledge of facts, and capable of having its truths established by evidence which shall leave no reasonable cause for doubt. Many persons speak and act as if they thought political doctrines arbitrary and uncertain. They see personally respectable men attaching themselves to opposite parties, and they conclude that one party is as good as another—that men choose their Politics from education, taste, or the influence of friends, and that it is of as little real consequence as the color of their coats. Many others assume, they can give no reason why, that they themselves must necessarily be right; confine all honor, patriotism, and public virtue to their own party, and regard their opponents, not as friends whom they would gladly enlighten, but as enemies, whom, by any means, fair or unfair, they are, if possible, to put down. In our view, Political truths rest on the same basis with those of all real sciences, and possess the same kind of value; if superior in degree, only because their influence on the well-being and happiness of man is most extensive, and relates to things most essential.

All men are liable to error, and interest or prejudice may prevail for a time; but by degrees facts are duly appreciated, the right inferences are drawn from them; and what one age had rejected as most dangerous, the next receives as unquestionable and invaluable truth. We quarrel with no man for believing according to the light he possesses, that certain opinions are true or false. Let them be submitted to inquiry, and their real character will in time be established. But intolerance we do condemn, and indifference, especially, when producing insincerity, we are disposed to condemn still more severely. When we see men professing what they do not believe, because they deem truth unimportant, and would use their powers as may be most profitable to themselves; when we see otherwise good men treating Politics as a subject for arbitrary choice, and following where accident leads, without reference to reason or conscience, we cannot help feeling indignant as well as grieved, and we are sensible of the demand there is for inquiries conducted on fixed principles, and leading to truths which are to be really believed, and seriously applied in practise.

We shall mention but one thing more at present. It is our serious conviction that, of the social evils under which we labor, a very large proportion is caused, or its cure, otherwise easy enough, is prevented, by the want of right moral feeling in the members of our community. We need but allude, as one example to recent revelations respecting the conduct both of candidates and electors at the late general election. We would not undervalue or discourage any *sincere* legislative attempts to check this evil, but we believe that the only effectual remedy must consist in the people feeling a sense of duty, and knowing their real interest. Diffused intelligence and moral feeling, resulting from a sound education, may, in time, remedy the evil. We sometimes look with trembling to the signs of the times, whilst we pray that God will avert from us the rougher remedy, when those who have sold their country, refusing to bear the consequences of their own baseness, finish their profligacy by having recourse to violence, and bring upon themselves the well-earned and deserved scourge of that worst of evils—anarchy and civil commotion. Be it our part, at least, always faithfully, according to our best judgment, to apply the principles of morality to public and political acts—to oppose ourselves to corruption, venality, and selfishness, whenever they appear, and to assist the onward progress, which we confidently anticipate, by promoting along with enlightened views, inflexible principle, and lively moral feeling.

With the war of parties—the struggle for power—the motives and merits of individuals, we mean to have as little concern as possible. We may not always be able to avoid them, but we will not seek them, and as far as we can, we will do full justice to all without favor or prejudice.

Such are the professions which we deem of most general importance, and which we trust will be satisfactory to those whose opinions we most value. Should time give us any portion of their confidence, we will endeavor to use it for their own good and the improvement of mankind; at present we will not risk farther trying their patience with our promises.

PERSECUTION OF THE SOCINIANS IN POLAND.

[The following is from Count Krasinki's Sketch of the Reformation in Poland.]

'The diet enacted a law, by which it was forbidden, under the severest penalities, to profess or propagate Socinianism in the Polish dominions; and all those who did so, or in any way favored that profession, were threatened with the immediate punishment of death. There was granted, however, to those who should persevere in the sect, a term of three years for the sale of their property and the recovery of their dues. Perfect security was promised to them during that term, but the exercise of their religion was prohibited, and they were not allowed to take any part in the affairs of the country. This enactment was not based on political considerations, neither did it impute to the Socinians any act of treason, but it was entirely founded on theological grounds, and chiefly on the fact that they did not admit the pre-eternity of Jesus Christ. A rather odd reason in a country where Jews were tolerated and Mahometans admitted to all the rights of other citizens.

'The term of three years granted to the Socinians by the diet of 1658, was abridged to two by that of 1659, which decreed that, on the 10th of July, 1660, all the Socinians who had not embraced Romanism should leave the country under the penalities prescribed by the diet of 1658. By the same enactment, those Socinians who might abjure their persuasion were forbidden to embrace any other confession than the Romanist, because many of them had become Protestants to avoid the severity of the law of 1658.

'Owing to the shortness of the time, the state of the country, ruined by war, and the greediness of purchasers who took advantage of their unfortunate position, the Socinians were obliged to sell their property for prices which bore no proportion to their real value. Meanwhile persecution of every kind was heaped on them; they were regarded as outlaws; and as every kind of religious exercise was disallowed to them, nothing was more easy than to find cause for persecuting them on that ground.

'Nothing then remained for them but to leave the country before the expiration of the appointed term, a measure which was accompanied with great hardship, notwithstanding the attempt of several eminent noblemen to alleviate their sufferings, who, although professed Romanists, were connected by ties of blood and friendship with many Socinians. They dispersed into different parts of Europe, where they expected to find a safe asylum from religious persecution. A great number went to Transylvania and Hungary; but a party of these unfortunate emigrants, composed of three hundred and eighty individuals, was attacked on their way to the last-named country by a band of robbers, sent on purpose, as it is supposed, and completely stripped of their remaining property.'

AN OUTLINE OF THE PECULIAR PRINCIPLES OF THE CHURCH OF GOD MEETING AT ST. JOHN'S SQUARE, AND KNOWN AS 'FREE-THINKING CHRISTIANS.'

June 15, 1842.

Sir,—Known to a numerous circle of friends as a member of the religious body commonly designated 'Freethinking Christians,' I have several times been asked by Unitarians and others to specify in writing, for private consideration, what are the distinctive principles of the Church of God above-named. The request arose from a wish to understand clearly what constituted the essential grounds of separation, on the part of that church, from other religious bodies; especially as some denominations seem to agree with us in doctrine, &c., and we still maintain a distinct constitution, and plead its necessity.

Besides, since motives for our seperation have been attributed to us, as a church, which we do not deserve, and therefore heartily deny, an attempt to discriminate the real from the supposed causes and consequences of our rather notorious 'heresy,' is but justice to ourselves and courtesy to those who honestly desire to be informed of the truth of the case.

I have found the 'Outline' (and it pretends to be barely an outline) useful and seasonable in manuscript. Perhaps it may be more so if it should appear in print among the pages of your liberal publication. With this hope, I request the favour of its insertion; and I trust that good of the highest kind may hence accrue to religion, to humanity, and to the Church of God, whereof I humbly subscribe myself

A MEMBER.

'We must have God's warrant for God's worship.
Robert Robinson.

In the bible we find these among other data, viz.—

All matters of religion are performed for the satisfaction of men's own minds through the hope of God's favor, and for the insurance of that favor and consequently, of their best interests.

To insure the favor of any being, the natural and unquestionable way is, to do what will please that being; and to know what will please the same, we must learn, so far as possible, the will of that same being.

The Greatest and Best of Beings has, at sundry times and in divers manners, made known His will, and revealed the means of insuring His favor. All means, therefore, that are not found amongst the revealed are superfluous at the very least, and may be even insulting, foolish, wayward and impious. At all events, whatever is done by way of gaining the favor of God, and yet cannot be clearly proved to consist with what Revelation teaches—all such things may indeed be well-meant, but yet must be ill-judged and unwarranted.

To ascertain what is revealed, no means can be effective but free inquiry through the use of reason and impartial discussion; for even inspired truth itself cannot be ascertained without such means.

'Religion' is every man's concern. True religion is every reasonable being's highest interest and duty; and what is 'true,' this can be discerned only by bona fide free inquiry; *i. e.* by each person freely using his own private judgment, thinking and searching for himself to know the truth. Now this freedom of opinion, this personal exercise of honest inquiry, is more or less precluded wherever there is a 'religious order of men.' And the New Testament distinctly repudiates every such classification; and it (the New Testament) plainly shows that the following human privileges ought to be strictly private and free and individual: namely, judgment or reason, prayer, conscience and all 'worship,' meaning (once for all) by 'worship' all that in any guise directly regards God. Hence it is clear that 'free inquiry,' is not only a blessing and advantage, but also a duty.

By these means, too, we learn that the New Testament contains the record of the most recent revelation of God's will respecting His own 'worship' and, consequently, man's religious obligations. And hence, till this divine declaration be supplanted by a newer one on the same subject, it follows, that the contents of the New Testament are paramount in the vital questions of man's interest and God's favor. And any addition to, or any deduction from what can be proved fairly to be part and parcel of that latest revelation from God, rests merely on human authority, and is, of course, without due (*i. e.* God's) warrant to the inquirer. Again, the only safeguard against foisting upon God's truth what is really but man's fiction, is (in the present unmiraculous age) free inquiry, conducted on few and simple principles. And the few fundamental 'principles' of our religion may be thus specified, viz.

1. The strict Unity of God, in the clearest sense of perfect Oneness.
2. Reasonable service to the ascertained will of the one true God.
3. Distinct union for that sacred purpose, as 'The Church of God.'

These principles necessarily involve, not censoriousness of others, nor any moral imputations against any, nor any assumption of moral purity, but mutual separation of this Church and of all parties that admit any human warrant for their modes of worship,—all persons who plead mere expediency, or 'Nature,' or probable piety, or any 'will-worship:' and in this last term more is involved than needs now be specified.

From the foregoing propositions it manifestly follows—

1. That, though the strict and perfect unity of God is held by us as a 'fundamental principle,' according to God's revelations in both Nature and Scripture, yet this is not the only 'essential characteristic;' but,

2. That reasonable service to the Divine will in all points of religious faith and practice is another essential 'principle;' without which, indeed, our belief and our 'worship' may be frivolous and even profane.

3. That persons and parties holding these said principles must (from the very necessity of the case, as taught by divinely-inspired messengers) be compactly united in to a distinct and regularly-organized body or 'Church,' constituted simply according to God's latest warrant.

N B. Of course, those only who are known to each other can be personally united; but, nevertheless, those who, though mutually unknown, yet hold the same 'essential principles,' are yet virtually combined as members of the scriptural Church of God; as, *e. g.*, Abraham, Moses, Jesus, Paul, &c. were so. On the contrary, it unavoidably follows, that any persons or parties who hold not the identifying principles, cannot be of the same communion or church; and the moral excellence of persons never was a test of a church's claims.

Well, the Church of God, commonly known as 'the Freethinking Christians,' take their stand on the few simple and distinctive 'principles' above stated, and, by so doing, have not only been confirmed in their belief of the inspired truths recorded within the Old and New Testaments, but, moreover, find themselves left under the necessity of separate communion in respect of not only the 'principles,' but the doctrines and discipline of religion. Not that they prefer separation, only that 'religious principle compels it.

In doctrines, they may agree more or less with this or that party. In discipline, too, they may resemble one or two sects: and in this or that principle they may seem like one or more religious societies. But it is evident that they are not mere 'Unitarians;' much less are they Calvinists, Lutherans or Catholics. Nor does the cognomen of 'Freethinking Christians' aptly designate their peculiar characteristics, although they are believers in the life and death and resurrection, and the present and future mission, of Jesus of Nazareth, as 'the Christ of God,' 'the Messiah' of Hebrew prophecy; and although they likewise believe in the resurrection of the dead and the future judgment of the world by Jesus, the 'Messiah, or Christ,' and although they believe in all the eternally-important truths of the Gospel.

Their position is this: They have freely, diligently and strictly inquired and compared; they hold themselves bound, by their distinctive principles, to be ever ready to use the like freedom and diligence and strictness of inquiry and comparison; and having again and again so done, they cannot recognize in any of the known sects and parties throughout Christendom, any that stand on common ground with them,—any who can be deemed of their communion,—any whose faith and practice are based on the same 'essential principles.' Thus they find themselves in a marked minority, and in a state of consequent separation, amongst the modern religious world. But their sentiment as a Church is not—'Stand by, I am holier than thou.' On the contrary, it is an abiding sense of humiliating self-reproach that they individually and collectively, while enjoying the privilege of such 'principles,' fall far short, in practice, of those numerous inferiors in principle who constitute the several denominations of 'the religious world.'

BISHOP DOANE AGAIN.

'The Bishop of N. Jersey,' as this gentlemen now modestly styles himself, preached a sermon a few weeks since at the funeral of the late Rev. Dr. Butler, of Troy. The sermon is entitled, "The true Catholic pastor of the Church of Jesus Christ," and is precisely such a sermon as might be expected from such a source on such a theme—in other words, it is a glorification of High-churchism. It is intimated in an introductory note that certain sentiments embodied in the discourse, had been by some persons adjudged "illtimed." This, we understand, was precisely the case. MANY have been told on good authority, that the July sermon gave offence to many of the members of the congregation before which it was preached. They are Episcopalians, but they know what belongs to good breeding; and they were mortified that the ministers and people of the other Christian churches of the city should, on their invitation, come together to attend upon the funeral obsequies of their venerable old Rector, and then be in effect told by one of their Bishops that they were no ministers and no churches. This was a little too 'catholic' for their church-manship, and they resented it by declining to request a copy of the sermon for the press. It has, however, lately issued from the Burlington press under the Bishop's own auspices.—*Presbyterian.*

[From the Inquirer, London.]

THE HEWLEY CASE.

In our last number we announced the decision by the House of Lords of this celebrated and important cause, by the affirmation of the two previous judgments against Unitarians being either trustess or beneficiaries of the charity. As a settled question, so far as the law of the country is concerned, the subject will now be dismissed from our thoughts, or only further considered in reference to the consequences which may follow from the principles established. But we cannot take leave of it without a short review of the history of the case, and the principles adopted by the legal authorities, and a few remarks on the probable effects of the decision.

We shall not enter into details which are familiar to all our readers. Lady Hewley was a Presbyterian Dissenter; she showed her religious zeal and liberality by assisting the first Nonconformists in their struggle against unjust laws, and relieving them in their persecutions and afflictions. She afterwards left a considerable property by will to trustees for certain purposes. The survivors among the first trustees appointed by herself filled up the vacancies in the trust, and by this process, in a manner expressly appointed by Lady Hewley herself, the late trustees became possessed of the office they held, being, as their predecessors had always been, among the principal gentlemen of the Presbyterian denomination in the north of England. They distributed the charity to poor ministers, widows, &c., of their own denomination, and of other bodies of Dissenters, without distinction, considering that the will of the testatrix prescribed nothing respecting opinions, and that they were not called upon to take them at all into consideration, but to have regard only to the virtuous and religious character, and the wants of those who sought to participate in the charity. It appears that much the largest portion of the funds was actually distributed amongst persons holding what are called orthodox sentiments, but that departure from such sentiments in persons of moral and religious characters, the ministers of Dissenting congregations, or their widows, was not at all inquired into or at all regarded.

The allegation of the relators is, that what are called orthodox sentiments are necessary as a qualification for the office of a trustee, and are also necessary for receivers of the charity. They accuse the late trustees of being Unitarians, and of having made grants to Unitarians, and on these grounds consider them as unfit to hold their office, although in other respect duly appointed. The substance of the reply, on the part of the trustees, is, that as Protestant Dissenters of the Presbyterian denomination, they never had made, or been called on to make, any profession on disputed questions of Christian doctrine, but considered themselves as possessing entire freedom of personal judgment, and as coming under no obligation to any human laws; that Lady Hewley, in her deeds has laid down no restriction whatever respecting opinions, and they do not apprehend that the personal judgment they form on questions in dispute in the Church can have anything to do with their fitness for their office, or is a proper subject for legal inquiry. Unitarians have no existence as a distinct sect in the country. Nothing has been given from the charity to parties *as Unitarians, or in order to encourage Unitarianism*, but the prevalence of Unitarian opinions, in one denomination of Dissenters, they contend has nothing to do with such a charity as Lady Hewley's, and the holding of such opinions is no disqualification for administering or partaking in it. It is replied that Unitarians could not be intended by the testatrix, their opinions being generally, in her time, regarded with horror, and being then condemned by the laws of the country. To this the answer is obvious. No one supposes or affirms that the *support of Unitarian opinions* was contemplated. Lady Hewley belonged to a denomination of Christians who were then, as they have been ever since, opposed to creeds and restrictions in opinions. She must, from her situation, have been well aware of the doctrinal differences respecting the Trinity, and doubts raised about its authority, yet she avoided all tests. We have to do only with the words of her deeds. She left full liberty to those who were to act for her, and for others, in after times; to lay restrictions which she deemed unnecessary and unwise, is as evidently illegal as it is unreasonable.

So long as the law made the holding of Unitarian opinions an offence, any one found guilty of that offence might, on that ground, have been excluded from this trust, but nothing can be more absurd than the idea of excluding men on the plea that they must have violated a law which no longer exists, and under which, whilst it did exist, they were never convicted. Lady Hewley may never have contemplated the extent to which inquiry would lead so many of her denomination; she might possibly have felt shocked had it been predicted to her, but she certainly thought that differences of opinion are unavoidable, and ought not to be controlled by authority, and that practical piety and goodness are the valuable parts of religion. She most assuredly, did deliberately and cautiously abstain from prescribing, in her trust deeds any test of opinion, and thus, [illegible] prepared the way for that [illegible] of her property, which, parties [illegible] real concern in the business, now complain of.

The relators apply themselves, 1st, to prove the orthodoxy of Lady Hewley's own sentiments; 2nd, that the expressions 'Godly ministers' and 'preachers of Christ's holy Gospel,' imply orthodoxy; 3dly, that the late trustees, or the greater number of them, and certain beneficiaries of the charity belonged to the sect or denomination of Unitarians; and, 4thly, to show that they, the Independents, are the persons who ought to enjoy the charity. The first point is manifestly extraneous, and is, besides, very imperfectly proved. The exact shade of Lady Hewley's sentiments cannot now be ascertained, and she has taken care that her successors should have nothing to do with it.* With regard to the second point, the relators have given in as evidence, the opinions of several divines of their own denomination; but the plain and natural meaning of the terms implies nothing of the kind, and any one who will look may see for himself, that such expressions continued to be used among the Presbyterian Ministers when they had, without doubt, departed far from orthodoxy without any consciousness of their being misapplied, or in any sense unsuitable. Abundant and most respectable testimony, in direct contradiction to the opinion of the independent divines, on the meaning of these terms was readily to be had. It was only offered in the arguments of counsel, because an oath adds nothing to the weight of a mere opinion.

Respecting the third point the relators have totally failed—the Unitarians, in fact, not constituting a sect or denomination at all, in the sense in which they use the terms. No one denies that the parties in question hold religious opinions which are commonly called Unitarian, though it would be very difficult to define, precisely, the proper limits of the appellation of that term—but the point is, that holding these opinions, they are still not the less of the Presbyterian denomination, that they have not passed from Presbyterianism to Unitarianism, but that being Presbyterians they are also Unitarians.

That, as Presbyterians, they have always been accustomed to unbounded freedom of inquiry, and to the entire absence of creeds or authoritative interferences with opinions; and that whatever doctrines they personally maintain, they do so without having changed their denomination, or in any way broken the connexion between them and their predecessors. Presbyterianism properly implies no peculiar doctrinal opinions. There are Presbyterian churches of all degrees in the scale of reputed orthodoxy. In its ordinarily admitted sense, it does not even imply a form of Church-government, but simply the equality of all Christian ministers, in official station, as opposed to Episcopalianism and the absence of certain peculiarities of internal government which distinguished the Independent Churches, but to which the Presbyterians would never conform.

The relators have been so far from establishing the fourth point, that they themselves are the proper persons to enjoy the charity, that their failure upon it is almost ridiculous. They have brought forward learned divines, both to speak and swear to the trifling character of the difference between Presbyterians and Independents, but they cannot get over the fact, that all attempts at uniting the two bodies, dictated by Christian charity, or by a sense of their common interests as Protestant Dissenters, failed after a short trial, because the one sect could not dispense with a strict internal discipline in their churches, extending to the control of opinions as well as conduct; the other could not be induced to submit to anything of the kind, but held fast to the liberty which at first, perhaps, their circumstances had accidentally conferred upon them.

We have not hesitated to say, as we consider it as exceedingly plain, that the relators failed in all their points. Nevertheless, the case being one in which the law must be formed for the occasion, and the general state of opinion being opposed to a right understanding on the subject, they have succeeded in obtaining three decisions, the last of which is final, in their favor. We shall not now, at least, offer any remarks upon which so many learned persons, of whom we wish to speak with all possible respect, were led to a decision which seems to us so far removed from justice. The decision clearly amounts to this—that funds left in trust for religious purposes, in which the use of any test of opinion is most carefully avoided, must be understood to be left only for supporting the opinions held by the individuals who provided the funds. It must be presumed that his opinions were legal, and they must be ascertained by extensive evidence, the best that can be procured. It is decided that no man could intend to support public worship, or promote religion independently of creeds. The consequence is, that Unitarians holding the endowments of their ancestors, or predecessors in worship, in which no doctrinal test is as all required, are in danger in other instances, as in this, of being plundered of what they know to be equitably their own, and of seeing strangers taking possession of their fathers, and of the houses in which they had offered their earliest worship, and which they hoped to transmit to their descendants as they received them.

And this is the justice of a land of freedom!

Thoughts crowd upon us in connexion with this subject, to which we must return. Our space will admit of no more at present.

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* The most important circumstance brought under notice in this argument was, the prescription of Mr. Edward Bowles's Catechism to the alms women, which catechism is sworn to in the evidence as being decidedly Trinitarian; but, on the other hand, it is proved, by placing it side by side with the Assembly's Shorter Catechism, that it is not clearly Trinitarian; that it is intentionally low in its orthodoxy, and that its merit consisted in its more scriptural and practical character as compared with other works of its class. There is, in fact, little in it to which a Unitarian would object, and it sufficiently implies opposition to the creed imposing party.

THE JEWS.

The present physical, moral and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the commencement of the Christian era down to the present hour, in some national state as that in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsion of alien elements, resisting every assault from without, in a shape of hostile invasion, and from an overpowering national pride, forbidding the introduction of new and foreign customs, we should not see so much of miracle interwoven with their existence. But this is not their state; far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled, and scattered into fragments; and like broken globules of quicksilver, instinct with cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help, do not explain their existence; time and climate, and customs equally fail to unravel it. None of these are or can be springs of their perpetuity. They have been spread over every part of the habitable globe; have lived under the reign of every dynasty; they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, and the Mississippi. In every country and in every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires, the most

illustrious, have fallen, and buried the men that constructed them, but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword, and lighted the faggot; Papal superstition and Moslem barbarism have smote them with unsparing ferocity; penal rescripts and deep prejudice have visited on them most unrighteous chastisement and notwithstanding all, thny survive. Like their own bush on Mount Horeb, Israel has continued in the flames unconsumed. They are the aristocracy of Scripture, reft of their coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only; their shadows alone haunt in the world, and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or receiving its color, or its flavor, and traversed the surface of the globe, amid the lapses of many centuries, peculiar, distinct, alone. The Jewish race at this day, is perhaps the most striking seal of the truth of the sacred Oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any grounds save those revealed in the records of truth.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 10, 1842.

NEW UNITARIAN NEWSPAPER IN LONDON.

We have received the numbers of a weekly paper, 'The Inquirer' commenced in London in July, and devoted to the interests of the Unitarian denomination. On our first page will be found the editorial introduction from the first number, and also an article on the decision of the long disputed Lady Hewley case, from the number last received. We cordially hail this new accession to the strength and agencies of Liberal Christianity, in the land of our fathers. As the steamships shall bring it to us moist from the press it shall be to us a kind greeting of sympathy from brethren. While we have perused it thus far with the hasty supposition that it was designed to be chiefly a religious newspaper, we were seeking to find in it more matter of a strictly religious character than it contains. But the fault was our own. We forgot for the moment how many other interests there are to engage our brethren in England beside the mere support of their own peculiarities of faith. Politics which from every enlightened subject or citizen demands a careful anxiety and concern, has an especial interest for English Dissenters, and for Unitarians chiefly of these. The wrongs of starving thousands cannot have too many vindicators, and all the influences of social life in that land need to be watched over by the friends of 'Truth, Freedom, Charity,' to which holy trinity, the Inquirer is dedicated. There is enough to be said concerning the application of the principles of liberal Christianity, to all these interests, to fill a score of weekly newspapers. In the steady and healthful progress of Unitarianism in England beginning at the first dawn of the Reformation, and multiplying its disciples over the whole land, till it now numbers its three hundred and fifty Societies in a region but little larger than the State of New York, there is much that is most cheering. When we consider that its first preachers there were educated and trammelled by the influences of those supplements to the New Testament, called creeds, and were awed into conformity by fines and prisons, it is no wonder that but little seed was planted, yet it is wonderful to what it hath grown. How many too of the most revered and eminent of the preachers of Liberal Christianity have become such by conscientious sacrifices of wealth and dignity and tranquillity in the places they at first held securely in the Established Church. When a clergyman who enjoys a living of six hundred pounds with all the civil and social privileges and honors attendant on his station, becomes a Unitarian and accepts the office of a minister with a bare pittance for his support, and the loss of friendly sympathies and associations continually forces the contrast of his situation upon him, it will be very difficult to persuade us that he has fallen into 'a fatal and soul-destroying error.' And how many of our brethren abroad have made this noble sacrifice of interest to conscience. Their faithfulness is the more honorable when we consider that not only priests and deacons, but even bishops have consented to remain within the Establishment when it has been notorious that they were in fact Unitarians. The more intimately we acquaint ourselves with the history of religious opinions in England during the last three centuries, the more are we convinced of the early existence, the continued progress, and the honorable and scriptural character of Unitarian Christianity in that country, the more are we satisfied that it has the life and the truth which will ensure a final triumph. There we now have numerous Academies, an excellent and flourishing College, the privileges of a University education, with the honors it may confer, a quarterly, a monthly and a weekly publication, and some distinguished men in both houses of Parliament who maintain our simple faith. We are inclined to believe that the decision of the Lady Hewley case will in its long consequences operate favorably for the English Unitarians, though we cannot but regard it as an unjust decision. The same principle if carried out would restore the tithes, the Universities, the Churches, their endowments, and a thousand charities to the Roman Catholics. What right have the modern Independents, i. e., the Orthodox Congregationalists of England to the funds which were bestowed upon the Presbyterians, whom they regarded of old with more dislike than the Episcopalians? But Unitarianism in England has never depended upon its wealth or its funds. In proportion to the public service which its biblical scholars and its philanthropic divines have performed, it has received but scanty public reward. A large number of its ministers in common with other Dissenters are compelled to eke out their means of support by the labors of school instruction. In social life, the individual who holds Unitarian sentiments pays a heavier cost for them still, than we should here imagine. The influences of the Establishment must naturally control public opinion to a great extent and manifest themselves in many petty and vexatious restraints. Human nature too exhibits its infirmities in frequent cases of individuals who by matrimonial connections, or other domestic and social relations are drawn away from the humble chapels in which their fathers worshipped, and whose aspirations may now be found at the doors of the parish churches.

In Ireland the liberties of the Unitarians, who there retain the name of Presbyterians, have long been threatened, but from all appearances it would seem as if they would come out from the struggle unharmed. In Scotland, likewise, lawsuits and church discipline have contested the progress of a liberal faith, but the results have invariably been in favor of our brethren. It is surprising that of all the vexatious and annoying efforts which have of late years been made against Unitarianism in Great Britain, its charities, its publications and its other interests, the meanest and the most numerous have originated, not with the friends of the Establishment, but with those who are themselves Dissenters, suffering in themselves the burdens and penalties of non-conformity, and angrily protesting against the wrongs to which they are subjected on account of their honest convictions. We hope that the inconsistency of such unchristian proceedings will more and more be felt. And to effect such a desirable purpose we look with great expectations to 'The Inquirer.' A weekly newspaper may find its way into corners and reach the minds of those to whom we should prefer to tell our own story rather than that they should hear it from others. Such an efficient aid we hope our faith may find in the new Journal.

THE CHARACTER AND OFFICE OF JESUS CHRIST.

When we consider what holy influences may be found in a deep study of the Savior's character, and sympathy with his love for humanity, must we not mourn that perversity or error which distracts the heart in its love of him, while controversy is asserting or contesting his claims to Deity? How uncertain and unpromising is the dispute of words, how clear and authoritative the requisitions of duty. Have not men erred in making the Nature and Being of Christ, subjects of greater interest than his character and office? John knew him best, because he loved him best. If men in the heat of their disputes on the abstract nature of the Savior, would ask what is the practical bearing of the question, even if they did not cease to differ in their opinions, they would all obtain a more worthy idea of discipleship. For while we may find some passages in the New Testament from which it may be inferred that Jesus existed ages before the creation of the world, and possessed authority second only to that of the Supreme Being, we shall be utterly at a loss to say how our Christian faith and practice are to be affected by the Doctrine of his Pre-Existent Angelic Nature. So little stress is laid upon it in Scripture, that we may safely put it at the end of all subjects of Christian duty, to number the ages of his existence, and measure the extent of his power. Whatever be his nature, among the known or imagined forms of Intelligent Existence, in this Infinite Universe of God, our relation to him is as a Messenger of God—however or whenever created—as a servant, however humbled when he bore the form—as an authoritative Teacher, on Red he spoke from himself or from a higher One,—as a Mediator, whether in the dividing and uniting line between God and man, he stands nearer to God, or to man.

And if the world has long been in error in making his Nature rather than his character, the chief subject of study, it may be that it has been equally wrong in designating him solely by the one great title which he bears as a Savior and a Sacrifice, without considering that many other titles enter into and constitute this. But he bears many other titles, and it is because he bears them all, that he bears this. He was a Sacrifice, for every loss, every suffering, every pain which ought to have been needless, is a Sacrifice, and his death was the greatest of Sacrifices, as wrath and malice induced it, and a priceless blessing followed it. He was then a Sacrifice, not to an offended God, but to a hard hearted and sinful race of men. He was our Savior, for he has taught and commanded and done and suffered, what if embraced and obeyed and duly valued, will lead through Divine Mercy to Salvation. And in strict conformity with the united agency of means and influences which constitute him Savior, the Scriptures give him other titles which compose this—as Teacher, Example and Mediator.

Not in vain, not in vain we are certain, do the inspired records of his life present us with such constant instances of his human susceptibilities, his human woes, his human virtues. And if we read his own commandments with truth, he asks not for Deification, but for love and obedience. According to many expositions of his Nature and Sacrifice which have been given us, one short week of his existence on earth would have been sufficient, and that the week of his agony and death. He needed but to die, and God was appeased, and the law was justified and man was saved. At the beginning of the great feast he might have come from the clouds full formed in the stature of manhood, and having by one denunciation of sin provoked the malice of the Jews, have hung upon the cross, and returned to his Glory as the light of the second Sabbath came. Why then this life of thirty three years, from the infant child of a sanctified mother, the boy increasing alike in stature and wisdom, to the man, preparing himself in a desert for a lot of temptation and sorrow, and then bearing his burden of humanity for years—wandering and hungering, enduring and praying, gathering and scattering wisdom, teaching and illustrating every virtue? Surely his life of labor and sorrow, long because crowded, might have been spared, if the single condition of his death was all that was needed. Surely then not in vain, but for some purpose, did he mingle on the earth with two generations of men—so that the aged servants of God, having seen his Salvation might gladly depart this life in peace, and little children might grow up beneath his blessing. And how are his other titles illustrated in the holy life of that inmate of human homes, that gladdener of human hearts, who uttered wise precepts at the social board, in the fields and vineyards of happy labor, and spoke an eternal promise among the mourners at a grave where sisters wept for a brother! As Mediator too, is there not meaning and value in this title? Should we labor to exalt as God, him who has been sent and whom we need to stand between us and God, to interpret, to guide and to intercede for us?

It is in his intimacy with our nature, his pity for its weakness, his knowledge of its capacities, his sympathy with its woes, his prayers and labors and sufferings for its redemption, that he claims the title of our Savior—and as such we bow to him not with the adoration that belongs to God, for this he refused, but with the reverence and gratitude which purity and sacrifice may claim. And yet all homage and duty he has gathered together in the one word love,—asking it of us and promising it in return.

DISTRESS IN ENGLAND.

It is somewhat remarkable that one of the most earnest and heart-rending appeals upon the sympathies of the Christian world should come at this time from the starving thousands of the population of 'merry England.' That a country whose soil from the surface to the centre of the earth, seems to have been made by the Deluge a general repository for piled up wealth—a country whose 'great charter' devotes one thirtieth of its land income to the support of the poor (though priestly avarice has removed the bounty from its appointed channel, that such a country with its mines, its benevolent associations, and its rich establishment of the Christian religion, should contain so many sufferers from absolute destitution, indicates that something must be wrong. The inhabitants of the manufacturing districts seem now to live in a state of dreadful anxiety. The last accounts which have been received detail the particulars of riots and mobs in various places, which do not seem to have been agreed upon by any previous concert, but to have resulted from a common sympathy of suffering. Though the rising multitudes are unarmed, their offensive weapons having been some years since taken from them, and though the police is admirably organized, yet we know that even a military company with loaded muskets and fixed bayonets, would be wholly at the mercy of an immense and infuriated multitude. The little stream of blood drawn by the weapon would only inflame the excite passions which with sinewy arms to Amou their awful impulses, would work a the fitful desolation. To discover the real causes of all this wide spread suffering requires far more knowledge of English affairs, and a more thorough understanding of the principles of domestic economy, than we possess. But if we cannot discover the remote and principal causes we cannot blind ourselves to two of them which comprehend many others, viz., the corn laws, and the extravagance of the English government. Where every foot of land is needed that can possibly be spared for cultivation, as in England, it seems wicked that immense domains should be enclosed as mere rabbit warrens, or play grounds for the shooting of partridges, while the importation of bread-stuffs is so heavily taxed as to amount to a prohibition. The immense cost likewise to the nation at which the great public spectacles of coronations, weddings, and baptisms, which last are likely to be frequent enough, are provided, adds a sum to the tax of every subject, which every subject feels. True, many of the people are taught to believe that these enormous sums of money which are taken from them, are only employed to afford them a magnificent festival, and then are at once distributed among them again. But if there are as we fear real oppressions and wrongs under which the English people are suffering, wisdom and forbearance must control all the measures of the magistrates, or dreadful confusion will be the sure result. There have been too many popular risings in England during the present century, to allow us to believe that they spring from fancied sufferings. How much of the security which yet remains, and of the restraining power which prevents anarchy and civil strife, is to be attributed to those Christian influences that have been slowly disseminating their benign charities during the last fifty years?

A DESIDERATUM.

We wish to suggest to some one of our friends who may have skill in such a matter, the preparation of a book which we think is much needed, and which if well executed would be of great value. In our wide extended country, and especially in the regions of it which are newly and thinly settled, there are many little circles of Christians who are deprived of the means of social worship. Whether from the far distance or the total want of a church edifice, or their utter lack of sympathy or interest in the only preaching which it is in their power to hear, they are compelled to remain in their dwellings, and to spend their Sabbaths without the enjoyment of those holy exercises which early associations and devout feelings have made necessary to their happiness. In our privileged community we cannot feel any measure of that loneliness of heart, that craving of the devout affections, which they feel so deeply, who must spend their Sabbath at home or content themselves with listening to prayers and discourses which do not speak to their conditions. Now a book might be prepared which would do much towards supplying their wants. An octavo volume of goodly size might be divided into three portions, containing respectively, prayers, discourses and hymns. The first portion might be made up of selections from our numerous devotional works, from the English Liturgy and other sources, and might include prayers suited to the seasons of the year, the events in the Savior's ministry, and the various circumstances of life. After the prayers, there might be placed a brief synopsis, or common place of the Old and New Testaments pointing out suitable portions to be read on different occasions, and as containing instruction on particular truths, doctrines, duties, relations and interests. This synopsis of the Scriptures might be constructed in connection with a selection of a sufficient number of discourses or Sermons, which would constitute the second portion of the volume. From the rich and abundant resources of our theological literature, fifty Sermons might be selected which should contain the Body of Divinity, animated by the Soul of Piety. Such a selection would be extensive enough to allow a fair proportion of space to Christian doctrine, Ecclesiastical history, practical duty, and spiritual counsel and consolation. It would combine what may now be found only where books are abundant, and much judgment is used in their selection. The third portion of the volume might contain a sufficient number of hymns to answer all the purposes of social and domestic worship. A book prepared on some such a plan, would, we think, find many to purchase it and many to value it, and it would be an appropriate gift for Christian charity to transmit from this land of Churches to the distant and isolated habitations of the West. This volume, with the Bible, would do much towards supplying the deficiencies of Sabbath privileges, and of Christian ministers. The members of a family, or a few neighbors might come together, and while one would lead the worship, all would have parts to perform. We believe that if such a book were put in wide circulation it would be a most active missionary, and would do more than any thing else to prepare the way for flourishing Christian Churches. We have written out this hint as it has been suggested to our minds, by what we have seen and heard of the necessities of our brethren. We shall be happy to give expression in our columns to any suggestions from our correspondents, as to the plan of such a work, and to aid the efforts of any one who will undertake to prepare it.

NEW UNITARIAN CHURCH IN ROCHESTER, NEW YORK.

By letters from Rochester we learn that the prospects are very fair and encouraging for the immediate erection of a substantial brick edifice as a place of worship for the Unitarians. The Church and Society already formed there meet now in a small wooden building, formerly occupied by the Christian denomination. Here the seats are all free and public, and many persons are deterred by various reasons from leaving the established and fashionable Churches to seek out the obscure Chapel. In most, if not all, the existing Societies there are individuals who are anxious to have a suitable place of worship erected for them as Unitarians. They have subscribed liberally to it according to their means, and will be among its regular supporters and attendants. The land, and nearly three quarters of the amount necessary for the construction of the Church has been provided, and materials have been generally contributed. But in the entire prostration of all the business interests of that region, amid the depressed circumstances of the most enterprising and liberal, ready money for the payment of labor is procured with difficulty. Our friends in Rochester ask us for a small amount of help to aid their own sincere efforts. Against the stagnation of business and the pecuniary embarrassments of the time, they make an offset of the cheapness of materials and of labor, and they think it best to proceed in their work. They will be grateful for any aid which we can afford them. We would ask our friends to enter somewhat into the feelings and interests of our distant brethren. Any sums of money however small which may be committed to the hands of the General Secretary of the American Unitarian Association, will be thankfully received and immediately sent to Rochester.

REV. MR. CONVERSE, OF GRAFTON.

From the following resolution it appears that the Rev. Mr. Converse of Grafton has fallen under Ecclesiastical censure for immersing an individual who, though thus scrupulous as to the manner in which the water of baptism was applied, was about to become a member of the Unitarian Church.

[From the Christian Watchman.]

The following resolution was unanimously adopted by the Baptist Ministers' meeting in the vicinity of Worcester, and it was voted that its publication be requested in the Christian Watchman and Reflector.

Resolved, That while we entertain sentiments of the utmost kindness towards our Brother, Rev. Otis Converse, a member of this meeting, we feel constrained to express our disapprobation of the course which he has pursued in baptizing individuals who he knew were about to unite with a church of the Unitarian denomination.

A. SAMPSON, *Chairman.*
JOHN JENNINGS, *Secretary.*
Worcester, July 26th, 1841.

We hope that the 'Baptist ministers in the vicinity of Worcester' will not proceed to claim all the fresh water ponds and rivers in their county.

EPISCOPAL EXCLUSIVENESS.

The following is a specimen of a kind of reasoning more or less of which is to be found each week in the columns of the 'Churchman.' That paper is the organ of the High Church party in the city of New York. In that city there is a mighty work for the religious journals to do in diffusing the sweet charities of the Christian faith, in reforming the awful vices which there prevail, and in meeting the dire necessities of suffering and grief which already have there their thousands of victims. But little instruction suited to such cases is to be found in the Churchman, for it is devoted well nigh exclusively from week to week to stating under very little variety of language the arrogant assumptions of a few of the Episcopalian sect, that their ministers have not only peculiar, but exclusive powers in the Christian Church, and that the efficacy of a charm attends the Sacraments as by them administered. We had thought that the day for such babyish babble as the following had long since passed.

THE CHARGE OF EXCLUSIVENESS.

Men of a certain cast of mind *within* the Church, and the whole body of those *without*, describe the maintenance of Church principles as Exclusiveness. They speak of 'our brethren of other denominations,' as if the only difference between those in the Church and those who are not, were merely one of opinion concerning the form of Ecclesiastical Polity, and that the widest latitude of judgment on this subject might be safely allowed. We hear eloquent praises of Charity, and to the commendation of the *liberality* of the present day, is usually added a censure of the bigotry of olden time. Believing that this state of opinion results from partial views, and that its continuance is adapted to cherish and extend error in every shape, we will briefly note one or two considerations which should always be kept in mind.

If a man will be saved, it must be on God's terms—not his. The admission of this postulate brings immediately the question, 'Has the ALMIGHTY pointed out a way by which all men, to whom it has been made known, may obtain pardon of their sins and life eternal?' In every age the Church has returned one uniform reply in the affirmative, and what that way is, we know only from her testimony. She has ever declared that Repentance, Faith, and Obedience, are conditions on which a man may escape the just punishment of his guilt. A knowledge of the doctrines necessary to be believed, and of the duties to be discharged, is obtained from her teachings; by which means we also learn that steadfast continuance in the Apostles' fellowship, (in other words, union with the Catholic Church,) as well as doctrine, is essential.

Now if we wished to deprive our fellow men of any Christian privilege they really possessed, we would be uncharitable and exclusive. But so far from this, it is the wish we have that they should fully share the privileges we enjoy, (and which they do not,) that prompts us to show them their deficiency. In love for them, we would point out the truth that the mushroom sects of yesterday, to which they cling, are not the Church of the Apostles and Saints of old, to which our Lord promised his blessing and stability. In this matter, charity requires the truth to be told—not suppressed. If a brother be wrong, it is kindness to warn him, that he may turn from the error of his ways.

The assumption on which the charge of exclusiveness is brought against the maintenance of Church principles is gratuitous—a mere *petitio principi*, which takes for granted, (what is not the fact) that the claims of dissenting societies to the possession of an authorized ministry and valid Sacraments are as well founded as our own. Were these claims indisputable and just, we could hardly find words to express our dislike to such an unfriendly act as denying the right of others to preach, or their power to administer the Sacraments, would then be. But since the reverse is the case, it is the part of Charity, and also an imperative duty, to show those who are mistaken, the nature and extent of their error. The charges of uncharitableness and exclusiveness (so far as this last is used in an offensive sense) fall to the ground—if indeed the first may not be justly brought against those who strive to make the difference between the Church and the myriad sects of the present day appear small and unimportant. We have the same observation to make on the popular use of the word *unchurch*. Here also that is assumed to be a truth, which is not,—that all the religious bodies in the world, nominally Christian, are parts of the Church. It is impossible to unchurch those who are not in the Catholic Church militant. That cannot be taken from a man which was never in his possession; and when these sects shall have proved their connection with the Church of the Apostles by tracing their descent, and showing where they were before Luther's day, it will be time enough for them to complain of being unchurched, should any attempt with that object then be made. E.

It seems then that some persons *within* the church, as well as all who call themselves Christians *without* it, dislike the childish pretensions of a little sect which has posted its sentinels with pop-guns and soap-bubbles across the pathway to salvation. We are glad that the Churchman is willing to acknowledge this, for we apprehend that Episcopacy would find some of its own disciples, to be like the noble minded John Jay, the hardest of all others to be convinced of her pretensions. We can tell the Churchman that we know of very many Episcopalians who do not know that their church makes any such assumptions, and who would be as slow to credit them as they would to imagine that prayer and praise and faith and charity were acceptable to the Almighty only when they were offered in Episcopalian Churches. We have for some time been watching with curious interest the efforts of some of the Episcopalian leaders to make bigots of all in their communion. In more than one instance we have found that advantage has been taken of temporary vacancies in the pulpits of churches in New England cities and towns, of the preferences of a few persons for a liturgical service, or of some other occasional opportunity to establish the English worship. Thus far all is right, good and lawful. It may be right likewise that when a missionary has been sent into a place to gather an Episcopalian Church and those who 'like the Liturgy,' and those who 'like the chaunts,' are attracted around a few who were educated in *the* church and are sincere disciples of it—it may be right to call upon the members of other denominations under the pastoral charge of their chosen ministers, to contribute to a new edifice for worship. The men may be told that a new Gothic Church will beautify the town, the women may be invited to help in a charity fair. It may be right that masons, carpenters, painters and others, who were baptized, married and received to church communion by *Dissenting* ministers, and who know nothing more about Episcopacy than they do about China, should be urged to take pews and stock in the new church, on condition of being allowed to construct it. It may be right to build the church at an expense of double the available means collected from all quarters, and then to trust to the protection of the hierarchy to prevent its transfer, and to the sympathies of the charitable in other communions to sustain its services. It may be right to usage the closing of markets, banks, stores and schools on Christmas day and Good Friday, and to teaze the Governor of a New England State to appoint the Annual Fast on the latter day.

All this may be right. We see nothing thus far but what noble-minded, upright and Christian men and women may do, nothing but what some of the most excellent persons of our acquaintance have done. But when the Church has been built, which never would have been built but for the true Christian charity and feeling of '*Dissenters*,' when these very '*Dissenters*,' as in more than one case within our knowledge and in towns within a pleasant ride from where we are now writing, by foreclosing a mortgage, or demanding a debt, might bring the church to the hammer, we confess that the doctrines of the Churchman, not only come most ungraciously, but are wrong and most unchristian in themselves. The Bishop tells the candidate for Ordination as a Priest to 'Receive the Holy Ghost,' and promises him that whosesoever sins *he* shall forgive or retain, shall be forgiven or retained. Here begins the assumption of exclusive claims for the Episcopal clergy above all other ministers. Again when the Priest is instituted to the care of a particular church, the 'proper lesson' read from the New Testament is that in which Jesus cautions his disciples against those false teachers who enter 'not by the door into the sheep fold &c.,' with an implication manifestly referring to other ministers. We have been assured by many who have for years attended Episcopalian churches that they were not aware that their church denied the credentials and authority of other ministers. But their church does deny the credentials and authority of all who are not ordained by Bishops. We have no sort of objection to the fair, open and distinct expression of the claims of Episcopacy, but we do dislike such a covert, insinuating and mystified statement as is given in the extract we have quoted. If such claims are just, let them be spoken without mouthing or mincing. Let all that is implied be uttered in the plainest manner, and we will make bold to say that one half of the persons now connected with the Episcopalian communion will at once desert it. The extract which we have given, and we might quote one or two like it every week from the Churchman, involves two assumptions, both of which we will state distinctly, with our objections to them most briefly. These assumptions are, that the Sacrament of the Lord's Supper has some kind of magical or wonder-working, or mysterious, or charmed effect, that it has an occult, secret signification, is more than it appears to be, and that its efficacy is of such a character as to require that it be administered by particular persons who have an especial authority to administer it, and that in the hands of other persons it fails of its effect. Now we cannot regard in such a light that ordinance whose very power lies in its simplicity, and whose whole effect is wrought by obeying the command given in the words, 'Do this in *remembrance* of me.' When as disciples we meet to partake of the bread and wine of the Communion, our design is to *remember* our Lord and Master. If there be any charm in the service, it is wrought by and through that hallowing remembrance, not through the priest or minister. As to the peculiar prerogatives of the Episcopal priesthood as derived from the apostles through the Bishops and denied to all other ministers, who will allow the claim when distinctly stated, which makes it necessary to suppose that the dissolute bishops of the middle ages, some of whom did not know of the existence of the New Testament, whose high dignity was purchased or intrigued for or fought for, and who perhaps put on their robes once in a year to go through some fanciful ceremonial—that these men were the lineal successors of the holy apostles, and that such men as Baxter and Watts and Doddridge who have kindled the flame of piety in millions of hearts, were unauthorized intruders into the work of the Christian ministry? We are content to seek for that kind of church-membership, the conditions of which come from our Lord, and are, that we love and obey Him.

INTELLIGENCE—FOREIGN.

In November of last year a scheme was published and plans were set in action for the establishment of an Episcopal College in Scotland. From the recent charge of the Bishop of Edinburgh it appears that up to July, £15,000, being more than one half the necessary amount, had been subscribed. The apparent readiness with which this large sum of seventy five thousand dollars was raised in half a year may seem to give evidence of great zeal for the Established Church of England in Scotland, where of course its disciples are Dissenters. But we are to make allowance for the fact that such sums for such purposes are not gathered as among us by small donations from many persons, but are contributed by a few wealthy individuals. Indeed the large salaries given to clerical and civil dignitaries in Great Britain constitute them the public almoners of the Kingdom. Episcopacy is comparatively weak in Scotland. Ancient wrongs, popular prejudices, the influence of the parochial schools and of the Presbyterian clergy, oppose a well nigh irresistible barrier to the success of Prelatical efforts.

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By the failure of their agents in Calcutta, the American Baptist Board are likely to lose the sum of $9,347 in their hands, for the use of their missionaries, at the time of the failure.

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Among the recent conversions to the Roman Church in England we find that of Miss Gladstone, sister of the Vice President of the Board of Trade, the author of the 'Church in its relations with the State.' The list of such conversions lengthens every day by the addition of distinguished names.'

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The number of the Annals of the Propagation of the Faith, for May, states that the total receipts of the Association for the year 1841, amounted to $555,000; which with a balance in the Treasury made the disposable sum 675,000. The cost of printing the periodical of the Society, the 'Annals,' which is issued six times a year, is nearly $42,000.

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It seems as if Spain was about to imitate the example which France has set to Catholic countries, and to have the Papal religion without the Pope, or at least to cripple his authority in any matter which has the slightest relation to secular concerns. It is a curious and interesting study to watch the conflicting elements of prosperity and of danger in each and all of the great religious parties which divide the Christian world. Each feels quickened and encouraged by some favorable signs which promise it new success and influence, while some dark cloud foreboding trouble and strife seems to threaten it. Romanism has had much of late years to encourage its hopes of winning back all it has lost. Its missions have been successful and its recent triumphs have been numerous, especially in Great Britain. But signs of uneasiness have manifested themselves in Prussia and in Spain, and the Papal Missionaries have lately been driven out of Nestoria. No Christian sect may think to dwell in peace, and flourish without reverses. That happy condition of things can be realised only when sects shall pass away.

Boston, Sept. 2d, 1842.

To the Editors of the Christian Register.

Gentlemen. Will you have the goodness to mention that a Sermon published in the 'Trumpet and Universalist Magazine' with the title 'Angelology' from Col. 2d. 18, and from various sources ascribed to me, was writen by Rev. Stephen Farley.

This sermon led to some controversy in subsequent numbers of the Trumpet, in which the family name of the writer was read thus, 'Rev. Mr. Farley is a minister of the Unitarian denomination,' which has led to the mistake. Respectfully,

CHARLES A. FARLEY.

RECENT PUBLICATIONS.

Life of Jean Paul Frederic Richter. Compiled from various sources, together with his Autobiography. Translated from the German, In 2 vols. Boston: Little & Brown, 1842. 12mo. pp. 356 and 363.

These two beautiful volumes have most lively and attractive contents. The subject of them was one of the most remarkable writers and men that ever lived, and like so many remarkable men, he wrote the record of his own life. For peculiarities of nature and of style he was alike distinguished from the common multitude of men and of authors. The volumes are made up from a large number of original sources and are characterized by that playful liveliness, that quaint cast of language, that picture-painting fancy which give such charms to the works of Richter and from which Carlyle caught the erratic spirit that pervades many of his writings. We hope hereafter to make some extracts.

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Specimens of Foreign Standard Literature. Edited by George Ripley. Vols. XII. and XIII., containing Human Life, or Practical Ethics. Translated from the German of De Wette, by Samuel Osgood. Boston: James Munroe & Co., 1842. 12mo. pp. 368 and 409.

Those who have purchased the previous volumes of this series will welcome these two which have been long looked for. To us they are the most valuable of the series, and they are far more to our taste than the two last published which were translated from the same author. De Wette is one of the few men who, by character and the education of a varied and hard experience, as well as by great scholarship, is fitted to apply the great principles of moral truth to the developement of character and the guidance of life. Our confidence in the qualifications of the Translator enable us to read the volumes as exact representations of the original. He has rendered a beautiful tribute to departed excellence as well as won what must have been a pleasurable emotion to his own heart, in dedicating his Translation to the memory of Charles Follen, by whom he was taught his skill in the German tongue, and who was the early friend of De Wette.

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The Monthly Miscellany of Religion and Letters, for September. Boston: Crosby & Co. 1842.

This useful and always interesting periodical contains for this month its usual variety of matter all bearing upon the cause of religion and morality. Its subscription list is not yet by any means what it ought to be. It seems to us to be singularly adapted to meet the wants of individuals and of families in their religious culture. Each number contains a sermon by some one of our clergy, and we believe that thus far no two have come from the same author. Its brief Essays, narratives and expositions cover a wide field of instruction —its Notices of books are sufficiently extended for the purpose of acquainting a reader with their subjects and value, and for advising them whether or not he should purchase them. The Intelligence embraces whatever is most interesting in the relations of other religious denominations, as well as in our own. We heartily recommend the faithful labors of the Editor of the Miscellany to the support of those whose means will allow them to expend three dollars yearly for a monthly supply of valuable and interesting religious instruction. The present number contains a very just and satisfactory notice of Mr. Parker's 'Discourse of Religion.'

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Specimens of Foreign Literature, Edited by George Ripley. Vol. XIX., containing Songs and Ballads, translated from Uhland, Korner, Berger, and other German Lyric Poets, with Notes, by Charles T. Brooks. Boston: James Munroe & Co. 1842. pp. 400.

It is but fair that another volume of this series of Translations should be devoted to the poetry of Germany, when so many have been already given to its prose works. Some of these beautiful Songs and Ballads we have sought to read in the original, but have lacked that intimate acquaintance with the language which would communicate to us their living spirit. Mr. Brooks has therefore done a pleasant service for us and others, in putting within our reach these exquisite utterances warm from true hearts. He has received help from some of our best scholars and poets, and his volume will at once become a favorite in our literary circles.

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A Critical and Historical Interpretation of the Prophecies of Daniel, by Nathaniel S. Folsom: Boston, Crocker & Brewster, 1842. 12 mo. pp. 231.

The publication of this volume will be hailed with interest by very many persons. It is not that many instructed and Judicious persons have been misled by the Millerites, but there is a prevailing wish to understand something and know something about those parts of the Bible which can be made to furnish texts and calculations for the Millerites and Latter Day Saints. Mr. Folsom pursues a course different from that adopted by Prof. Stuart in his recently published 'Hints on the Interpretation of Prophecy.' The volume before us is more extended and popular. It is written in a simple and attractive style, with no cumbersome show of learning, and contains an interpretation of the Prophetic parts of the Book of Daniel.

CONVENTION OF UNITARIAN MINISTERS IN MAINE.

The annual Convention of the Unitarian ministers in Maine met agreeably to appointment in Bangor, on Wednesday the 31st August. Owing to various causes the number convened at this time was unusually small, but the meeting was an interesting one and the accounts rendered by those present and those absent of the churches under their care were such as to encourage the belief that the cause of liberal Christianity is prospering in that State. A dinner was hospitably provided for the Convention at the Bangor house, by members of Rev. Mr. Hedge's Society, at which a large number of the Society were present.

In the evening a sermon was preached by Rev. Mr. Wheeler, of Topsham, from Luke iii. 14, 'And what shall *we* do'—setting forth the duties particularly incumbent on Unitarian Christians at this time, and abounding in serious, practical thought. After the sermon the annual Report was read and remarks were offered by Rev. Messrs. Judd, Hedge and Smith, of the Convention.

'VALUE OF THE BIBLE.'

As soon as convenient arrangements can be made the Rev. Mr. Capen intends to give a course of five or six Lectures upon the value of the Scriptures. So far as it can be done, within the proposed limits, his purpose is to give a plain, *common-sense* view of the Origin, History, Spirit and Design of the Bible; of the Christian *movement* from the day of Pentecost; of the character of the Scripture Prophecies; the Philosophy of Miracles; and the history, condition, and prospects of the Jews.

Such a view of these important topics, it is believed, the *times* especially require, and if properly executed, the design may be made highly interesting and useful.

NOTICE.

The Teachers' Social Union will meet at Purchase Street Vestry, on Wednesday evening, Sept. 14, at 7 1-2 o'clock.

Subject—'How may Scholars older than those usually belonging to S. S. be induced to attend!

W. G. BABCOCK, *Sec.*

THE WORCESTER ASSOCIATION

Will meet at the house of Rev. C. Nightingale, in Athol, on Monday, the 19th Sept., at 5 o'clock, P. M. Public services the next day, at half past 10.

C. B., *Scribe.*

THE UNION PASTORAL ASSOCIATION

Will meet in Lowell, at the house of the Rev. Henry A. Miles, on Tuesday, Sept. 13, at eleven o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

TO SUBSCRIBERS.

There has been of late, an unusual delay in the settlement of bills due for the Register. The alleged scarcity of money is one probable cause of this delay. But subscribers whose accounts are behind, are requested to consider the peculiar nature of newspaper accounts. So small are they in each individual case as to be liable to be overlooked, and thought of no moment by the subscriber—and yet so large in the aggregate that they are essential to the very existence of the individual or the business where they are due. Small weights cast from the shoulders of *many* and all laid on those of *one*, will soon crush that *one* without even a noticable relief to *any other*.

The widely distant and scattered location of a large portion of the subscribers for the Register, renders it quite impossible to collect generally by agents. And, even were it not so, the publisher's experience has rendered him quite averse to this method of settlement,—excepting in the few situations where he can attend to it personally. Relying, therefore, as he must, to a great extent, on the courtesy and attention of subscribers for the adjustment of accounts at the office, he is obliged, more frequently than is agreeable to him, to call attention to the subject. The present call is one of pressing necessity, a necessity whose relief requires only a moments serious attention on the part of subscribers. Their attention is earnestly requested. The results of it will be thankfully acknowledged.

OBITUARY.

For the Register and Observer.

MISS HANNAH POPE.

Died, in Sandwich, Aug. 22, Miss Hannah Pope, aged 25 years, youngest daughter of the late Mr. Thomas Pope of this town.

On the character of this young lady our memory fondly dwells, for it brings before us those meek and unobtrusive graces, which lie at the foundation of all true excellence. Especially in the family circle Miss Pope was an object of more than common regard. Much of her happiness seemed to flow from the charities and duties of domestic life. Home was the spot where her affections centered—the scene where her modest virtues shone brightest, —singular fidelity to her filial and other intimate relations was united in her with much tenderness of conscience, and habitual self-control.

But it is on her Christian character that we especially delight to dwell. During the last year of her life, she more especially made the Christian faith a *personal* concern—and it sustained her through all her sufferings. It enabled her to meet sickness and even death, at an age when earthly affections are strong, and youthful hopes are bright and fair, not only with entire submission, but with cheerfulness.

May her life and her death serve to reprove, encourage, and quicken us. So shall this afflictive dispensation be sanctified to us, by encouraging us to hold fast to that faith which gave her the victory over the grave, and rifled death of its sting.

GENERAL INTELLIGENCE.

From Europe. The steamship Caledonia from Liverpool, arrived at this port on the morning of the 2nd inst. Her passage from Liverpool to Boston was 13 days and 11 hours.

The news by this arrival is not very important, with the exception of what is said respecting the disaffections and outbreak among the operatives in the manufacturing districts. It appears that there have been serious and alarming riots in the manufacturing and mining districts both of England and Scotland. The following accounts of the outbreak, as well as of foreign affairs generally, we give as we find them in the Evening Transcript:

The people, during the past two years, have borne the most pressing privations with exemplary fortitude, and have submitted to repeated reduction of wages, on account of the bad state of trade, under the promise that whenever there should be a revival better remuneration should be given them. Just, however, when an improvement in business was noticed, and they might reasonably have expected a realization of their long cherished expectations, it was proposed by three of the leading manufacturing firms at Staleybridge, near Manchester, and by some employers at Dunfermline, in Scotland, that they should submit to a still further reduction. Whether there was any concert between the mill-owners, at so great a distance, cannot well be ascertained; but the people, in both cases, became exasperated, and it is clear, from the readiness with which they were joined by workmen of all descriptions, that the flame had long been smouldering, and only wanted encouragement to burst forth into an extensive conflagration.

After a description of the proceedings of the mob at several other places, we have the following account:

At Manchester, they were frequently dispersed by the military, but re-assembled and succeeded in stopping all the works of Manchester and Salford. Thence they extended their incursions to Stockport, Macclesfield, Glossop, Tintwistle, Heywood, Middleton Oldham, Rochdale, Bury, Bolton, Cherley, Blackburn, Clitheroe, Burnley, Preston, Wigan, and all the surrounding towns where the population was great or manufactories existed, causing one universal and widespread insurrection, whilst a similar course was pursued by the colliers in the Staffordshire Potteries, and at Glasgow.

Since Tuesday, the 9th instant, Manchester has been in a complete state of disorganization, all business being at a standstill, and the military being constantly engaged in dispersing riotous assemblages. There has, however, been, comparatively speaking, very little destruction of property, and not much plunder, though many of the mills have been attacked and the shopkeepers have been compelled to give up their stocks of provisions. At Halifax, Blackburn, and Preston, the military have fired upon the mobs, and several lives have been lost. The mill owners having been compelled to close their establishments, have determined not to re-open them until quiet shall have been perfectly restored. Hundreds of thousands of people are therefore without bread, suffering from their folly.

France.—All was quiet. A grand deputation, appointed for the purpose, had presented an address to the King from the Deputies.

The Regency Bill after some debate, and a long consideration, was decided upon in Paris, on the 9th of August. It is as follows:

Article 1. The King's minority ceases at eighteen years accomplished.

Article 2. At the moment of the King's death, if his successor be a minor, the Prince nearest the Throne, in the established order of succession, according to the Charter of 1830, if he be twenty-one years of age, becomes invested with the Regency throughout the minority.

Article 3. The full and entire exercise of the Royal authority, in the name of the King, belongs to the Regent.

Article 4. The 12th Article of the Charter, and all the legislative dispositions protecting the person and constitutional rights of the King, are applicable to the Regent.

Article 5. The Regent makes oath, in presence of the Chambers, to be faithful to the King of the French, to obey the Charter and the established laws of the kingdom, and to act in every other respect in the sole view of the interest and happiness and of the glory of the French people. Should the Chambers not be sitting, then the Regent is bound to convene them within three months.

Article 6. The guardianship and tutorship of the young King belongs to the Queen, or to the Princess, his mother, whilst unmarried, and in the event of the demise of the Queen, or Princess, or both, to the nearest female branch on the father's side not married.

Signed at the Palace of Neuilly,
the 9th August, 1842.

Spain has still her domestic troubles, growing out of the ever active and every varying schemes for place and power at Court. The appointment of the Countess Montejo as lady of honor to the Queen, was a stroke of policy, the object of which no one could discover, and caused great dissatisfaction among the more loyal attendants of her Majesty, as the Countess had been known to entertain strong Carlist prejudices.

The Army of Observation on the Portuguese frontier had again been reinforced.

A large number of Spanish troops, quartered on the frontier, had deserted into France. They are supposed to have imbibed the Carlist infection.

Greece.—A good deal of excitement prevailed at Athens, Syra, and other places, at the last accounts, in consequence of the extraordinary measures adopted by government to enforce the collection of taxes. King Otho, knowing the poverty of his people, has hitherto resorted to temporary loans from other sovereigns in Europe, who made him king, but the flat refusal of a fresh loan from France, has determined him to see what he can do in the way of taxes at home. It is said that in Messina, alone, upwards of 3000 persons have in consequence been arrested and imprisoned for refusing to pay taxes levied upon them by His Majesty.

Turkey and Persia.—The hostilities between Turkey and Persia had not yet assumed a very sanguinary character, but preparations were going on at Constantinople to push the war as hard as the limited means of the government would permit.

The President.—It was stated to us last night, that when the health of the President of the United States was proposed at the *Ashburton* dinner, not an individual rose from the table; and that when that of the Queen of England was given, it was drunk standing, with acclamation. We have all confidence in the source of our information; but not being present, and having had no reporter present, we shall forbear any comment, at least until we hear what the editors of the American and Commercial shall say, both of whom, we believe, were present. There was another rumor reached us on the best authority, viz: that for a cause other than the above, all the reporters present left the dinner hall in a body, soon after the speech of Lord Ashburton and the response of Senator Evans of Maine.—*N. Y. Standard.*

The Standard has been correctly informed on each particular. When the President of the United States was toasted, few drank, and not a sound of applause broke the ominous silence. When the Queen was named, the company rose spontaneously, and the hall resounded with cheers. We were sorry—not for Captain Tyler, but as Americans—to see these things occurring in the presence of foreign gentlemen, because the appearance was unseemly and unpatriotic. The *office* which Mr Tyler fills, if not the man, should have been honored. Our own course, individually, was in accordance with our own views of propriety. We could not cheer the President, and for this reason we did not cheer the Queen.—*N. Y. Com. Adv.*

A Hair Breadth Escape.—The steamship Britannia, on her last trip to Boston, says the Daily Mail, encountered a dense fog off the Banks of Newfoundland, and a close watch was kept as usual at the bow. While the passengers were at the launch, a loud shrill cry was heard from the watch, of 'helm hard down!' They rushed on deck, and discovered directly ahead a small fishing schooner, the skipper and crew of which were standing with their arms elevated, the very picture of fright and despair. The helm was placed hard down, and the ship obeyed it in a twinkling; but so close was she to the schooner that in describing the curve to avoid it, the stern of the ship came within three feet of the little craft. Had the man at the lookout turned his eye from the watch, or had the noble steamship been less ready to obey her helm, the schooner must have been struck amidships, and gone down without a soul to tell her fate. The tears streamed from the eyes of the skipper, and a loud exclamation of 'God bless you!' escaped from his lips, as the steamship floated on, and found himself safe. There were not many dry eyes on board the Britannia, the humane Captain of which, it may well be imagined, made no concealment of his joy at the deliverance of the fishermen.

Waterville College.—The evening previous to commencement, a large audience was favored by a very beautiful and highly finished Poem by Henry T. Tuckerman, Esq. of Boston, and also by an admirable Address by the Rev. Mr Hedge, of Bangor.—*Gardiner Spectator.*

MARRIAGES.

In this city, Mr Joseph T. Holt to Miss Sophia S. Holt; Mr John Brown to Miss Elvira P. Lewis.

In Roxbury, Sept. 6, Mr. John S. Jenness, of Roxbury.

In Syracuse, N. Y., on Friday evening, 26th inst., by Rev. J. P. B. Storer, Mr Thomas Barnes, Jr. to Miss Charlotte Paine, all of Syracuse.

DEATHS.

In Easton, on the 5th inst, Nahum B. Pool, 19, son of Mr Nahum Pool.

In Peterboro', N. H., Aug. 29, of typhus fever, Deacon Jona. Smith, in the 80th year of his age.

In New York, Aug. 22. Mrs Roxa R., wife of Dennis Brigham, formerly of Boston, 45.

In Marblehead, John Candler, Jr. Esq 46, late President of the Grand Bank and Lafayette Insurance Company; his many virtues, integrity and honor, won universal confidence and respect. He was formerly an officer in the Navy.

In Marblehead, on Friday, at the residence of the late John Candler, Esq. Lot Wheelwright, Esq. of Boston, 72.

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers to many sufferers the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

Medford, Mass. L. ANGIER, Proprietor.

From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass General Hospital.

The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that as regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or diminished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.

Boston, January 7th, 1841.
3m september 10

SHOREY & CO., No. 191 Washington street, having enlarged their rooms, offer at wholesale, a very extensive variety of yarns, threads, hosiery, &c. &c., and all the small yarns usually found in a Thread Store.

Also a general assortment of Piece Goods to which the attention of the trade is invited. Merchants from the country will find many desirable articles not readily obtained, and probably save time and money by giving us an early call.
september 10

REAL HEMMINGS DRILLED EYED NEEDLES.—Received per Caledonia, direct from the manufacturer, 220,000 of the above superior needles. Purchasers willing to pay a Fair Price for the very best article, will do well to call at 191 Washington st., SHOREY & CO. sept 10

UNITARIANISM DEFENDED.—Unitarianism Defended; a series of Lectures by three Protestant Dissenting Ministers of Liverpool; in reply to a course of Lectures, entitled 'Unitarianism Confuted' by thirteen Clergymen of the Church of England, 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. sept 10

JUST PUBLISHED.—A sequel to the Common School Grammar; containing, in addition to other materials and illustrations, Notes and Critical Remarks on the Philosophy of the English Language; and explaining some of its most difficult Idiomatic Phrases, designed for the use of the first classes in Common Schools, by John Goldsbury, A. M., teacher of the High School, Cambridge. For sale by JAS. MUNROE & CO. sept 10

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirty fourth edition of 'a collection of psalms and hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. D. Channing;) Bulfinch St. Church (Rev. F. T. Gray;) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 134 Washington Street (up stairs.) Sept.

LIBRARY OF SELECT NOVELS, NO. 3.—Devereux, by the author of Zanoni, Night and Morning, &c. &c.—price 25 cents.

Also, a edition of Hope Leslie by Miss Sedgwick. Just received and for sale at TICKNOR'S, corner of Washington and School streets. s 10

NEW NOVEL.—The Man of Fortune, and other Tales, by Mrs Gore, author of Greenville, &c. &c.

Just published and for sale by WM. D. TICKNOR, Agent corner of Washington and School streets. s 10

NEW EDITION HOPE LESLIE, BY MISS SEDGWICK.

HOPE Leslie, or Early Times in Massachusets, by the author of the Linwoods, ect.—2 vols. This day published—For sale by W. CROSBY & CO., 118 Washington street s 10

LIEBEIG'S ANIMAL CHEMESTRY—With additional notes, &c, by Dr. Gregory and Prof. Webster; just published, for sale at SIMPKINS'S, 21 Tremont Row.

NEW BOOKS FOR CHILDREN. Ellen Leslie, or the Reward of Self-Control, by A at Kitty—Emma, or the Lost found; or Reliance on God rewarded.—Moral Tales for Young, translated from the French. Also—a supply of Blind Alice. Jessie Graham, Florence, Arnott, and Grace and Clara, by aunt Kitty. For sale by W. CROSBY & CO. 118 Washington street. sep 10

LORD BACONS WORK'S, MONTAGU'S EDITION.—Lord Bullingbroke's Works, 4 vols 8 vo, new ed—Napier's Peninsular War, 4 vols 8 vo, —Turner's History of the Anglo Saxons—Washington Irving's Works, 2 vols 8vo—Adventures of Gil Blas, illustrated—Sir Walter Scott's Poetical Works octavo, elegantly bound and gilt—Macaullay's, Wilson and Scott, and Talford's Miscellanies, 10 vols, in uniform bindings—Cambell's Specimens of the British Poets, with critical essays, 8vo—Percy's Reliques of Ancient Poetry—The Seer and Indicator, by Leigh Hunt—Adison's Works, including the Spectator. &c. 3 vols 8vo—Richardson's English Dictionary—Benj. Johnson's Works, 2 vols 8vo—Boswell's Life of Johnson, 2 vol 8vo—Burnett's History of the Reformation—the works of Charles Lamb, 8vo—D'israeli's Novels, 8vo 1 vol—Russell's Modern Europe, 3 vols—Gibbon's Rome, 4 vols, Milman's notes—Thiers's History of the French Revolution, 4 vols at low prices. For sale by TAPPAN & DENET, 114 Washington street, s10

LIEBIG'S ANIMAL CHEMISTRY, CAMBRIDGE EDITION. ANIMAL Chemistry, or Organic Chemistry in its application Phisiology and Pathology, by Justus Liebig. Edited from the author's manuscript, by William Gregory—with additions, notes and corrections, by Dr. Gregory, and others by John W Webster. M. D. For sale by W. CROSBY & CO., 118 Washington St.

NEW BOOK OF CHURCH MUSIC—The Boston Musical Education Societies collection of Church Music—Consisting of original Psalm and Hymn tunes, select pieces, chants, &c., including compositions adapted to the service of the Protestant Episcopal Church, edited by B. F. Baker, President of the Society, and director of the music at Dr Channing's Church, and J. B. Woodbury, organist at the Odeon. Teachers and others attending the convention are requested to call on the publisher, 133 Washington street, and examine the above work.

[From the Daily Evening Transcript.]

'This collection of Church Music is composed, with the exception of a few selected pieces, not before published in this country, of music entirely original. This of course will not be deemed as an objection, by those who feel that our own composers should be encouraged, and their efforts appreciated. We perceive that there are some new features in the arrangement of the work which are calculated to increase to a high degree its interest and usefulness; and though we have neither time, nor perhaps musical capacity, sufficient to enable us to examine the collection thoroughly, we can, on the word of a friend who is fully capable of estimateing its value, recommend it as superior to any thing of the kind extant. Of the external appearance of the book, we cannot speak too highly; it is got up indeed in very superior style. The paper is excellent, and the type and printing fully equal to any thing that can be desired.'

Teachers, leaders of choirs, and all interested in the science of music, are requested to call and examine the work.

SAXTON & PEIRCE,
sept 10 133 Washington street, Publishers.

VALUABLE WORKS FOR THE YOUNG.—For sale by TAPPAN & DENNET, 114 Washington st., Boston. Parents may with entire safety place in the hands of their children any of these cheap, yet elegant publications. The greatest care is taken in selecting the works of this popular series. Each volume is illustrated with an elegant frontispiece, and bound in superior style. The following are ready—to be had separately, or in sets.

The Poplar Grove, by Mrs Copley; Early Friendships, by Mrs Copley; the Peasant and the Prince, by Harriet Martineau; Norway and the Norwegian, by H. Martineau; Masterman Ready, by C. Marryat; the Old Oak Tree; the Looking Glass for the Mind, an elegant collection of delightful stories and tales; Hope On, Hope Ever, by Mary Howitt; Strive and Thrive, by Mary Howitt.

Parents, Teachers and School Committees will find a large assortment of Juvenile Works, adapted for gifts or libreries. s27

SCHOOL FOR YOUNG LADIES.

THE Subscriber's School for Young Ladies, heretofore kept at No 41 Mount Vernon street, will be re opened on MONDAY, the 12th of September, in the spacious and pleasant rooms under Park street Church, lately occupied by Messrs Cushing & Forbes, and rendered by recent alterations in every respect private and commodious.

s3 JOS. HALE ABBOT.

HUMAN LIFE, or Practical Ethics, translated from the German of De Wette, by Samuel Osgood, being vols 12 and 13 of Specimens of Foreign Literature. Just published and for sale by WM. CROSBY & CO. 118 Washington st. s3

SONGS AND BALLADS, translated from Uhlar, Korner, Berger, and other German lyric Poets, 1vol, 12mo—being vol 14 of Specimens of Foreign Literature. Just received and for sale by WM. CROSBY & CO, 118 Washington st. s3

ROGERS'S PATENT METALLIC HONE and Strop, warranted superior to any thing ever invented, for sharpening Razors, Penknives, Surgical Instruments, &c. For sale by W. CROSBY & CO. 118 Washington st. s3

THE MONTHLY MISCELLANY of Religion and Letters, edited by Rev. E. S. Gannett—Contents of the No. for September.

Comparative Prospects of Romanism and Protestantism; William Penn; Decline of Reverence; Pray without Ceasing; True Wisdom, a sermon by Rev. E. W. Barnap, of Baltimore; Parker's Discourse; Explanation of John xiv. 1—29; Compassion for the Sinful; Notices, Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. s3

VALUABLE SCHOOL BOOKS.—The Philosophy of Natural History—by William Smellie, Member of the Antiquarian and Royal Societies of Edinburg; with an introduction and various alterations, intended to adapt it to the present state of knowledge, by John Ware, M. D Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences; eighteenth edition.

To facilitate the use of this highly popular work in Seminaries of learning, the present edition has been enlarged by a series of valuable questions. This work may be had with or without the questions.

Elements of History, Ancient and Modern; with a chart and tables of history included within the volume. By J. E. Worcester.

This work has passed through twenty editions, and is highly recommended by several literary gentlemen

President Kirkland and Profs. Hedge and Willard, of Harvard University, and the Rev. Dr Beasly, Provost of Pennsylvania University, say in their recommendation: 'we can cheerfully recommend it as the best elementary work of the kind with which we are acquainted.''

President Lindsley, of Columbia College, says: 'I give it the decided preference over every other work with which I am acquainted.''

For sale by SIMPKINS, 21 Tremont Row.
sep 3.

MISS BEECHER'S NEW WORK.—Letters to Persons who are engaged in Domestic Service By Miss Catherine E. Beecher. This day received and for sale by SAXTON & PIERCE, Publishers and Booksellers, 133 Washington st. sep 3

RE-PUBLICATION OF THE WESTMINSTER REVIEW.—MESSRS. JORDAN & CO., 121 Washington street, have received the July number of the American Edition of this able and liberal work, so long under the editorial care of Dr. Bowring. Its articles are 1. The Thirty-nine Articles. II. The Roman Empire and its Poets. III. Frederick The Great. IV. American Geologists. V. Mines and Colleries. VI. The Queen's Ball. VII. Singing. VIII. Decoration of Westminster palace. IX. Historical Date of the French Revolution. Critical and Miscellaneous Notices. Supplied to subscribers per year at but $8, or when taken with the London, Edinburgh or Foreign, at but $2,50. september 3

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Sept. 13. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HALDRETH, } Com. of Trustees.
S. R. PHELPS.

Aug, 1842. 3w

TRANSCENDENTALISM.—An Essay on Transcendentalism—12mo, 104 pages. This day published—for sale by W. CROSBY & CO., 118 Washington street. july 30

LADY'S BOOK FOR AUGUST—This beautiful monthly is just received, and is embellished with two splendidid engravings, 'The Fortune Teller and Village Scene,' by Misses Jones and Humphrey, besides contributions from the following talented persons—L. F. Tasistro, Walter, Rice, Arthur, Mrs Hale, Sigourney, Seba Smith, Miss Sedgwick, Francis, Leslie, L. L. —— L. A. Wahner and Morton McMichael—Price $3 per year, or 25 cents for a single No. For sale at the N. E. Periodical House, for the supply of all American and Foreign Periodical Books, &c. 121 Washington st. JORDAN & CO. s13

SCHOOL FOR YOUNG LADIES.

THE next term of the Subscriber's School for Young Ladies, will commence at the Warren Street Chapel, on Monday, the 5th of September.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Writing, Arithmetic, Algebra, Geometry, Book keeping, &c.

Instruction is given in the French and Latin Languages; and also, if desired, in Needle work, Drawing and Music, by instructers well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of Science.

The School is well furnished with Philosophical Apparatus, Cabinets, and a large and excellent Library.

The number of pupils is limited, and a few vacancies only remain to be filled.

Applications for admission to be made until Sept. 5th, at the residence of the Subscriber, No. 60 Pleasant street, and after the above date, at the School Rooms, where the terms can also be ascertained.

WILLIAM P. JARVIS.

References:—Hon. Josiah Quincy, Pres't Harvard University, Hon. Wm. Minot, Rev. John Pierpont, Rev. Mellish I. Motte, Rev. Hubbard Winslow, Rev. Cha. F. Barnard, Rev. Rob't. C. Waterston, Dr. G. C. Shattuck, Gideon F. Thayer, Esq. s27

MRS. OSGOOD'S POETRY OF FLOWERS.—The Poetry of Flowers and Flower of Poetry, to which are added, a simple treatise on Botany, with familiar examples and a copious Floral Dictionary—edited by Frances S. Osgood. Embellished with thirteen beautifully colored engravings. A fresh supply this day received by WM. CROSBY & CO., 118 Washington st. aug 27

BOOKS.—Memoirs of Lady Fanshawe, wife of Sir Richard Fanshawe, Bart., Ambassador from Charles the 2d, to the Courts of Portugal and Madrid, written by herself, with extracts from the correspondence of Sir Richard—new ed.

Origines Britannicæ, or the Antiquities of the British Churches, with a preface concerning some pretended Antiquities relating to Britain, in vindication of the Bishop of St. Asaph, by Bishop Stillingfleet, D. D.—new ed.

Aristotle's Ethics and Politics, comprising his practical philosophy, translated from the Greek, with notes, &c., by John Gillies, LL. D.—3d ed., in 2 vols.

Curiosities of Medical Experience, by J. G. Millingen, M. D., M. A.—2d ed., revised and augmented, in 1 vol.

For sale at TICKNOR'S, corner of Washington and School streets. aug 27

NEW BOOKS FOR THE YOUNG—Emma, the lost found, or Reliance on God rewarded; Life as it is, the Great Secret, or How to be happy; received and for sale at SIMPKINS'S, 21 Tremont Row. s27

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

N. B. The ensuing term will commence on Monday, Sept. 5th.

EDMUND B. WHITMAN.

Cambridge, Aug. 27.

GREAT NATIONAL WORK.

TAPPAN & DENNET, No. 114 Washington st., Boston, are now publishing by subscription, in fourteen numbers, at the low price of twenty-five cents each number, the Life of Washington, by Jared Sparks. Each No. to contain between 40 and 50 pages, and to be embellished with the following fine steel and copperplate engravings, viz:

1. Portrait of Washington, at 40, by Peale. 2. Portrait of Mrs. Washington, at 28, by Woolaston. 3. View of Mount Vernon. 4. Battle of Braddock's Defeat. 5. Head Quarters at Cambridge. 6. Plan of Boston and Environs. 7. Head Quarters at Morristown. 8. Head Quarters at Newburg. 9. Plan of Farms at Mount Vernon. 10. Battle of the Brandywine. 11. Portrait of Washington, by Stuart. 12. Encampment at Valley Forge. 13. Battle of Germantown. 14. Facsimile of Washington's Hand Writing.

The Portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of manuscript drawings in the possession of General Lafayette, which are executed with scientific accuracy and beauty. The first number is issued, and can be had of the publishers. s20

GAITER SHOES! GAITER SHOES!!—At Great Bargains, the subscriber wishing to reduce his extensive stock of Gaiter Shoes, offers them at prime cost. Persons in want of a first rate article at a low price, will call at T. H. BELLS, 155 Washington st., opposite the Old South Church. s20 3wis

A MEMOIR of the Life and Writings of Rev. Jonathan Mayhew, D. D., pastor of the west church and society in Boston, from June 1747 to July 1766, by Alden Bradford, L. L. D.—for sale at SIMPKINS'S, 21 Tremont Row. s20

JUST PUBLISHED—Annals of Salem, second edition, by Rev. Joseph B. Felt, containing extracts from the Records of the Massachusetts Company's Courts, in London, previous to the removal of Gov. Winthrop hither,—never before published—for sale by J. MUNROE & CO, 134 Washington st. s3

VALUABLE UNITARIAN PUBLICATIONS.

No. 1. The Four Gospels, with a commentary, by A. A. Livermore, 2vols, 12mo; 2. Academical Lectures on the Jewish Scriptures and Antiquities, by J. G. Palfrey, DD. LL.D., 2vols 8vo.

3. Norton on the Genuineness of the Scriptures, 1 vol, 8vo. 4. A statement of reasons for not believing the doctrines of Trinitarians concerning the nature of God, and the Person of Christ, by Andrews Norton, 1vol, 12mo.

5. A new translation of the Hebrew Prophets, arranged in Chronological Order, 3vols, 12mo. 6. A new translation of the Book of Psalms, with an introduction, by G. R. Noyes, 1vol, 12mo.

7. An amended version of the Book of Job, with an introduction, and notes chiefly explanatory, by G. R. Noyes, 2d edition, revised and corrected, 1vol, 12mo. 8. The works of Joseph Stevens Buckminster, with the memoirs of his life, 2vols, 12mo.

9. The works of Wm. E. Channing, D. D. first complete American edition, with an introduction, 5 vols, 12mo.

10. Sermons on duties, belonging to some of the conditions and relations of private life, by John G. Palfrey, D. D., 1vol 12mo. 11. Last Thoughts on Important Subjects, by Noah Worcester, D D, 1vol, 12mo.

12. The Unitarian, conducted by Bernard Whitman, 1vol, 8vo. 13. Views of Christian truth, piety and morality, selected from the writings of Dr. Priestly, by Henry Ware, Jr. 1vol, 12mo.

14. Lives of eminent Unitarians, by the Rev. W. P. Tuckerman, Jr. M. A, 12mo. 15. Tracts of the American Unitarian Association, 15vols, 12mo.

16

POETRY.

A HYMN OF THE SEA.

BY W. C. BRYANT.

The sea is mighty, but a mightier sways
His restless billows. Thou, whose hands have scooped
His boundless gulfs and built his shore, thy breath,
That moved in the beginning o'er his face,
Moves o'er it evermore. The obedient waves,
To its strong motion, roll and rise and fall.
Stiff from that realm of ruin thy cloud goes up,
As at the first, to water the great earth,
And keep her valleys green. A hundred realms
Watch its broad shadow warping on the wind,
And in the dropping shower, with gladness, hear
Thy promise of the harvest. I look forth,
Over the boundless blue, where, joyously,
The bright crests of innumerable waves
Glance to the sun at once, as when the hands
Of a great multitude are upward flung
In acclamation. I behold the ships
Gliding from cape to cape, from isle to isle,
Or stemming toward far lands, or hastening home
From the old world. It is thy friendly breeze
That bears them, with the riches of the land,
And treasure of dear lives, till, in the port,
The shouting seaman climbs and furls the sail.

But who shall bide thy tempest, who shall face
The blast that wakes the fury of the sea?
Oh God! thy justice makes the world turn pale,
When on the armed fleet, that, royally,
Bears down the surges, carrying war, to smite
Some city, or invade some thoughtless realm,
Descends the fierce tornado. The vast hulks
Are whirled like chaff upon the waves; the sails
Fly, rent like webs of gossamer; the masts
Are snapped asunder; downward from the decks,
Downward are slung, into the fathomless gulf,
Their crews and guns, and their hosts, arrayed
In trappings of the battle field, are whelmed
By whirlpools, or dashed dead upon the rocks.
Then stand the nations still with awe, and pause,
A moment, from the bloody work of war.

These restless surges eat away the shores
Of earth's old continents, the fertile plain
Welters in shallows, headlands crumble down,
And the tide drifts the spa-pand in the streets
Of the drowned city. Thou meanwhile, afar,
In the green chambers of the middle sea,
Where broadest spread the waters and the line
Sinks deepest, while no eye beholds thy work,
Creator! thou dost teach the coral worm
To lay his mighty reefs. From age to age,
He builds beneath the waters, till, at last,
His bulwarks overtop the brine, and check
The long wave rolling from the Arctic pole
To break upon Japan. Thou bidst the fires,
That smoulder under ocean, heave on high
The new-made mountains, and uplift their peaks,
A place of refuge for the storm-driven bird.
The birds and wafting billows plant the rifts
With herb and tree; sweet fountains gush; sweet airs
Ripple the lying lakes, that, fringed with flowers,
Are gathering in the hollows. Thou dost look
On thy creation and pronounce it good.
Its valleys, glorious with their summer green,
Praise thee in silent beauty, and its woods,
Swept by the murmuring winds of ocean, join
The murmuring waves in a perpetual hymn.

FOR A TOMB-STONE.

BY REV. T. DALE.

Like the shadow that declineth;
Like the transient flash that shineth;
Like the dreams with night that vanish;
Like the pleasures pain doth banish;
Like the joys of love in fleetness,
(But, oh! how unlike in sweetness;)
Stranger, such your life to me;
Shall it not be such to thee?

Like the broad and boundless ocean;
Like the billow's ceaseless motion;
Like the deep and silent river,
Rolling on its course forever;
Like the mine's exhaustless treasure;
Like the gulf no eye can measure;
Stranger, such is life to me;
Must it not be such to thee?

MISCELLANEOUS.

[From Moral Tales for the Young. Translated from the French, by Rev. C. Newell, U. S. N.]

THE GOOD MASTER, AND THE GOOD PUPIL.

When I was as you, a little boy, and went to school to learn to read, to write, and to count, it happened to me, by the favor of God, to have a good master: for a good master is truly a favor from God. When young he had served in the army, and had seen much of the world, but had not acquired the arrogant and ostentatious air too common to the soldier. Receiving his discharge he returned home and opened a little shop in his native village, but by the misfortune of the times he soon failed and was forced to quit trade. It was then that he opened a school for children, and I was his pupil.

The people of the place at first thought that it would not be possible for him to submit to so humble an employment, for they knew well that he could engage in some other more promising business. But he knew himself, and had not rashly engaged in that, of which he had not formed a proper estimate. 'As for me,' said he, 'I think that the profession of a schoolmaster the most honorable, and that I can engage in nothing so useful and important as the instruction of little children, who are one day to become men, citizens, and heads of families. Jesus Christ himself was pleased to be called *master*, and wished little children to be permitted to approach him.' 'And as regards the duties of the profession,' added he, 'I am of opinion that the moment one has chosen a profession or business of any kind, he ought so to discharge the duties of it as to gain the esteem of others, and to satisfy his own conscience.'

Do not suppose that this was a mere display of fine words; he put in practice what he professed.

And first he took care to set a good example and to be all that himself which he would have his pupils be. Indeed, if he had been a bad man, how could he have had the courage to recommend his pupils to be good. He was a good father and a good husband; he never frequented taverns; he never associated with the vicious, the idle and the vain. He was pious too, and careful to discharge all the duties of religion. He was familiar with all the beautiful histories of the Bible; understood and explained to us the Psalms and the Proverbs of Solomon. At church he was attentive and devout, and careful to show due respect to the minister. Indeed, so exemplary was he, that our parents, when they sent us to church, could give us no better advice than to say, *do just as you see your teacher do.*

Without doubt he had his faults, as who has not? But we did not perceive them, for we loved him; and good children are disposed always to think well of all, and especially of those who do them so great a service as to be their teachers and guides.

In school I cannot tell you how kind and patient he was; he was to us even as if we had been his own children, without making any distinction between the rich and the poor; between him who made him presents and him who wanted the means. The comely in person and the deformed, he who was well dressed and he who was in the garb of a rustic, all were equally well received, provided always that the dress of all was neat and clean, their hands and faces washed, and hair combed. 'You are all,' said he, 'the children of one common parent, Adam, all created by God and redeemed by Jesus Christ. You are all destined to the same end; your bodies will be deposited in the cemetery; you will carry to the bar of God nothing but your works. You should all regard each other, then, as equals. See how it is with brothers in a well ordered family: they are of different ages and different statures, and the elder may wear a more expensive coat than the younger, as better suited to his age; but this does not prevent their being equal; nor because they are equal does the younger fail to show respect to the elder. So it should be with you in the world, since all but constitute one more numerous family. You ought all to love each other, to rejoice at each other's welfare, and to sympathize with each other in misfortune. You ought to assist each other as you have opportunity, and by peace and well-doing to render lighter the evils which are incident to all in this world of troubles and sorrows, remembering that the good have yet in reserve their true home and country, where their greatest happiness will be to love each other perfectly and God supremely.' Such were the instructions of our good teacher.

There were in our school certain children so very poor as to want bread to satisfy their hunger. One day when we at recess took our little baskets and began to eat that which our mothers had prepared for us, little thinking there could be any present suffering of hunger, these, our needy little fellows stood behind us, and with necks extended, watched each morsel of food as we put it to our mouths. But our good teacher, who was more observing, and who knew very well all his pupils, did not fail to see in the faces of the poor little ones their want, and thus addressed us: 'Tell me, my children, were there one here hungry, without anything to eat, what would you do?' We, without need of much reflection, replied, we would give him of our food—'*I would give him this little roll*'—'*I this apple*'—and so each one drew from his basket something which he was ready to give. 'Very well,' said our master, 'there are such here present,' and by a sign he pointed them out to us. Immediately we were each emulous to give them liberally of that which we had; so that (as often subsequently) after satisfying their own hunger, they had something remaining to take home to their poor parents, which was a great relief to them. Thus were they under obligations to us for supplying their wants, and we to them also for being the objects upon whom we were able to bestow so agreeable a charity at so little expense. Indeed when we saw them regaling themselves upon our little offerings, we were far more happy than if we had been eating them ourselves. It is a great pleasure, this, to be benevolent; try it, my young friends, and you will experience the happiness of it.

Now let me tell you something of the patience of our master. There were some of his pupils who could never say their lessons, and some were unruly, disobedient, capricious and noisy; there were none vicious certainly—for how should there be such in the age of innocence! But towards all he was mild; he caused them always to understand what was wrong in their conduct; and generally it he reproved, it was the day after the fault had been committed, when the delinquent himself had begun to be sensible of it. As we had a lively affection for him, if we happened at any time to displease him, we had nothing so much at heart as to regain his good will; and if we knew that one of our companions had annoyed him in any way, we directly refused to associate with such an one, and would not allow him to share in our sports, in order that he might repent and make amends, which he would presently do to regain our esteem and friendship.

I will now tell you of my own waywardness and how I was corrected. For some months, though I made rapid progress in spelling, reading and writing, I was as wild and unruly as one could be. It seemed as if I must have quicksilver in my veins; I could not sit still, nor let those within my reach be in peace; I interrupted them by my talking, or annoyed them by pinching one and kicking another; by pushing the elbow of one who was writing that he might blot his paper, and plucking away the pen of another to bedaub his fingers with ink. All this roguery was suffered without any sharpness or rebuke. My master reasoned with me, and tried to make me understand the evil of my conduct, and that I ought to make myself agreeable to others, and by docility and good order to contribute to the welfare of all. I listened, and was apparently touched at the moment, but the next day again I was as bad as ever. At length he threatened to report me to my parents, who I knew would punish me if they learned that I had behaved badly at school. I was therefore more orderly for two or three days, then again I began to play my old tricks. And what think you was done with me at last? I was put upon a little bench in a corner, where I could not harm any one, and for two or three days no sort of notice was taken of me by the master. To the others he spoke and listened and replied, reproved and commended them; but regarded me no more than if I had not existed. This mortified me exceedingly. I expected to be mocked as I returned home by my comrades, for I felt that I deserved to be; and I trembled when I thought that my mother might be informed of my conduct and disgrace. At length the minister of the parish visited our school, an excellent man and very kind to us children. He came from time to time to inquire after our welfare, to ascertain what improvement we had made, and how well we had behaved. Judge how much I was ashamed to be found all alone in a corner! Well, but this was not the worst. I expected every moment to be chided sharply by the minister; no such thing. He put various questions to my companions, and commended those who answered best; certain ones whom he found to have been idle; and those especially who had acted disorderly, he reproved. What would I not have given to have been one even of the reproved? But alas, no, my young friends, I was regarded as little as if I had been one of the legs of a table. When I saw myself thus neglected, I must confess to you my heart was broken; I burst into tears; I ran to my master and begged him to forgive me, promising no more to displease him, and making a thousand other promises interrupted by sobs. He calmed and caressed me; and then caused me with folded hands to kneel down and ask pardon, not of him, but of God, whom I had offended, who is ever ready to forgive the penitent, especially repenting children. I then promised my companions, upon the word of a little man of honor, to be no more troublesome to them.

Such is the history of my waywardness, correction and repentance, of which certainly I would never have told you so particularly, but that I wish you to know the great patience as well as kindness and prudence of my good teacher. For the future I was wholly intent upon removing the stain from my character by my good conduct. And most of all I was careful to keep my word, having heard my master often say that next to tale bearers, those who most displease God are liars.

My teacher was never known to strike any one. How indeed could he abuse us who would not suffer the least cruelty to be practised upon the meanest animals? If he learned that any one had beaten a dog or stoned a cat, he reproved him sharply. Had you heard what he said one day to a wild little fellow whom he caught upon the point of beating down a swallow's nest! He so pictured to us the sorrow of the poor bird at the loss of her young that tears came to the eyes of many of us. 'You,' added he, 'who are dependent, and cannot be useful yet to your fellow creatures, ought at least to abstain from injuring poor animals, which are the creatures of God as well as you; and though not endowed with reason, are capable of suffering from abuse; and he who habituates himself to abuse dumb animals, hardens his heart, and will ere long, with as little scruple, injure his neighbor.' One day, just as we had been dismissed from school, we met a poor ass, moving along quietly and alone with a burden to a neighboring mill. It was fine game for us, this ass; immediately, without reflection, we raised the cry, *oh the ass! the ass!* and began to torment the poor creature, some pelting him with stones, and others beating him with sticks. Our master saw us, and the next day such a lecture as he gave us! But this was not all, he regarded us very coolly during the whole day, and even for an entire week kept us in penance. And what think you this penance was? The want of those anecdotes with which he was wont to delight us: for you must know he was in the habit of repeating to us little histories adapted to our age; not such tales as nurses tell to frighten children; stories of robbers, ghosts and witches; but little accounts of his own adventures or those of others he had known, or scraps of history gathered from books, adapted always to the end he had in view, to teach us some important moral by which to order our conduct, that we might become good and useful men. We gathered around him and listened with the greatest interest, it was so great a pleasure to hear him. At the end of each story he asked this question: Do you see in this an example to imitate or to avoid? And sometimes he would interrupt himself by asking: And what would you do in like case? Or, think you this person did right or wrong? We reflected a moment, and answered yes or no. He then told us if we had answered right or not. All his anecdotes he required us to repeat to him again, that he might know whether or not we understood and remembered them. For myself, I was wiser for the *taming* I had had; I listened with the greatest attention, and with great pleasure repeated, in my best manner, all that I had been able to remember; and sometimes, of a Monday, a part of the minister's sermon also which I had heard on Sunday. As a reward, when most successful, I was appointed to teach some of my comrades less advanced. The same honor was also conferred upon some others who were the most deserving. How zealous we were to explain that which had not been understood! It was a great pleasure to us to teach in our childish way, when we saw that our comrades better understood us than they had our master, and could repeat that which we had taught them.

When the minister visited our school we were wont to repeat to him some of the little histories we had learned from our teacher; and those who succeeded best were sure to receive from him some little token of his approbation, which was treasured up and carefully preserved as evidence of good standing.

I must not forget to tell you that I had a grandfather, who, in our walks together, or whilst seated at table or in the chimney corner, used every day to ask me questions about what I had learned at school; and I was very eager to learn each day something new from my teacher, that I might have the pleasure of telling it to my grandfather. As a reward he would give me an appie, a cake, or a cent, and add—which pleased me much more than the apples, cakes or money—'if you continue thus, you too will become a respectable and good man.'

I am now a man, and by the grace of God, have maintained a good character, for which I feel that I am under special obligations to my teacher, who, in my tender years, taught me to love God and my neighbor, to do to others as I would that others should do to me, to pity the vicious, and to forgive injuries. Childhood he often compared to a pure white fabric, which readily receives any color you choose to give it, but which, when once colored, cannot but with great difficulty be changed to another color. 'It is important, then,' said he, 'that the first should be a good color.' I now see the truth of this; for when about to engage in any business of importance the instructions of my early years occur to my mind; and though they seemed to have been suited only to the ordering of the little incidents of childhood, I find them now to contain a wise provision for my mature age.

Many of the little histories which I learned from my teacher, I have carefully committed to writing, and they are those I am now going to place before you, my young friends; for I wish you also to profit by reading them, that you too may grow up to be good and respectable men. There are not wanting, I know, good little books in which excellent stories are to be found, adapted to your age; but these which I shall place before you are specially dear to me by reason of their bringing to my mind those happy days of my childhood, spent with my good teacher, whose memory I shall ever cherish. If they afford you pleasure, my dear young friends, if they make you wiser, better and happier, remember that you are indebted for them principally to the most deserving, useful, and best of men, a *good teacher.*

JOHN HOWARD.

This illustrious man, whose memory will be forever hallowed in the hearts of all the good of all nations, was born in England, in the year 1727. His early education was exceedingly bad; and the result of it was, that in his youth he was given to many excesses, and his health was very delicate. But subsequent study and reflection induced him to reform his habits, to live temperately and soberly, and thus he regained his health.

On All Saints day, 1755, the city of Lisbon, the capital of Portugal, was almost totally destroyed by a dreadful earthquake. Howard no sooner heard of the disaster than he embarked for Lisbon with the purpose of succoring its miserable inhabitants, who were without a roof to shelter them, without bread, and destitute of all resource. On his passage he was unfortunately taken prisoner by the French, conveyed to France, and thrust into a prison; which, as most were then, was low, damp, dark, and badly aired. He found himself in the midst of criminals of various descriptions, for whom there was neither sympathy, consolation nor instruction. It was not to reform, but to punish them, that they, were imprisoned.

Upon almost any other man such company would have had a disastrous influence. But upon Howard, no; he, on the contrary, spent all his time in contrivances to render the situation of his fellow prisoners more supportable, and, if possible, profitable to them. Being set at liberty he devoted his entire life subsequently to the relief of the sufferings of the poor and needy, especially prisoners. 'The unfortunate know how to relieve misfortune.'

At different periods Howard traversed most of the countries of Europe, England, Ireland, Germany, France, Holland, Italy, Spain, Denmark, Switzerland, Poland, Russia and Turkey, for the sole purpose of visiting and relieving the prisoners, and persuading the governments of those countries to make such alterations in their prisons as that the well disposed might be separated from the corrupting influence of the vicious, receive the consolations of religion, the benefit of instruction, and relieve the monotony and gloom of their confinement by useful occupation.

Thanks to his benevolent exertions! In the prisons of several of the countries of Europe, but more especially in those of the United States, criminals now instead of passing their time in idleness, corrupting each other's morals, a burden to themselves and to community, are usefully employed, are taught to read and to write, and at the expiration of their term of imprisonment, go forth generally with the knowledge of a good trade, reformed in their habits and often, too, in their morals, and sometimes with money in their pockets the fruit of their labors.

For the purpose of defraying the expenses of his many journeys and to be able to give to the suffering and the poor, Howard limited his personal expenses to the procuring the bare necessaries of life. He ate no meat, but bread, butter, and potatoes only, and drank no wine. His greatest indulgence was to regale himself upon ripe fruits when occasionally presented him by a friend. His charity extended even to beasts. The so common fate of horses, which are well fed whilst young and vigorous, but when old and enfeebled by hard service, are without pity delivered over to the flayer, excited his compassion. He appropriated to these poor beasts a large pasture in which they might feed and repose.

A prince once asked him why he was never found at parties of an evening. 'Because,' said he, 'I have many duties, the discharging of which, affords me more satisfaction than the pleasures of the world.'

It was proposed to erect a statue to him; but he refused the honor, and requested that the money contributed for the object, should be appropriated to the relief of prisoners and the poor.

He was ministering to those dying of the plague, when his own death occurred, in Turkey, on the 20th of January, 1790. He will ever have the glorious appellation of the *friend of the unfortunate.*

POPISH INQUISITION AT COIMBRA.

A very curious model of the Inquisition of Coimbra is now being exhibited at 20, Waterloo-place, near Jermyn street. It is a perfect miniature representation of the horrible prison which was destroyed by the populace in August, 1820. The model is on a scale of half an inch to a foot, and conveys at once the most perfect notion of the plan and elevation of the original building. Mr. Young, by whom it was constructed, was at Coimbra at the time the Portuguese mob destroyed the place, and had the best opportunities of making a correct model. He was an eye-witness of the horrors which were discovered when the roof and walls were pulled down, and the numerous dungeons, torture-rooms, corridors, galleries, council chambers, secret passages, &c. were disclosed. The place appears to have been contrived by the most ingenious architects of prison torments. It abounds with wells for dipping or drowning refractory prisoners, with stoves for baking heretics, and, in short, with such an abundance of contrivances for the annoyance and discomfort and destruction of human existence, that even the malevolence of a fiend or an inquistor must have been exhausted in discovering them. The model is so constructed that it can be taken entirely to pieces, and every portion of the interior surveyed—The building outwardly is a heavy, dull and sombre looking place. The interior is divided by galleries into cells, of which there are several stories or tiers, all equally repulsive and abominable. Every Protestant should see this model; it will confirm him in his adherence to his mode of faith; and every Papist should also indulge in a look at it, as it will show him by what means his religious opinions and tenets have been supported for ages on the great continent of Southern Europe.—*The Times.*

LADY'S BOOK FOR AUGUST—This beautiful monthly is just received, and is embellished with two splendidid engravings, 'The Fortune Teller and Village Scene,' by Messrs James and Humphrey, besides contribution from the following talented persons—L. F. Tasistro, Walter, Rice, Arthur, Mrs Hale, Sigourney, Seba Smith, Miss Sedgwick, Francis, Leslie, L. I. —— L. A. Walmer and Morton McMichael—Price $3 per year, or 25 cents for a single No. For sale at the N. E. Periodical House, for the supply of all American and Foreign Periodical Books, &c. 121 Washington st. JORDAN & CO. a13

NEW TRACT. No. 179—being the Seventeenth Report of the American Unitarian Association with the proceedings of the Annual Meeting May 24, 1842. Published and for sale by JAMES MUNROE & CO., 134 Washington street. jy 23

NEW BOOKS—New Novel—Sir Henry Morgan, the Buccanier; Druitts Modern Surgery; Keble Childs Christian Year; Tennyson's Poems, 2vols, 12mo; Sophocles Romaic Grammar; Forest Lois, by author of A New Home; Observations on the Bible, by Elliot; Johnston's Elements of Agricultural Chemistry; Bakewell's Republic of Rome, 12mo, for schools; Henry of Otterdingen; Zenobia, or letters from Palmyra, 4th edition; Whately's Kingdom of Christ; Barrow's Gypsies of Spain; Parker's Discourse of Religion, &c; Twice Told Tales, by N. Hawthorne, 2 vols, 16mo—for sale by J. MONROE & CO, 134 Washington st. j16

FOR SUNDAY SCHOOLS—Channing's Catechism—the Worcester Association Catechism—Bible Biography, in the form of Questions, with references to Scripture for answers—Allen's Questions, 3 parts—Gaulladet's Childs Book on the Soul; Gaulladet's Class Book of Natural Theology—Outlines of Scripture Geography, with an Atlas, by J. E. Worcester—Parley's Bible Geography; Hildreth's Lives of the Apostles—Cummings Questions on the New Testament—also, the Chapel Hymn Book—for sale at SIMPKINS'S, 21 Tremont Row.

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FOR Boys' Spring Clothing, are invited to call and examine a lot of Stout Cloths and Cassimeres, manufactured expressly for that purpose, now selling at the ONE PRICE STORE. No. 28 Washington street. We purchase our goods with great care, having particular reference to their intrinsic value, as well as the goodness of the colors, and offer every article as low as it possibly can be afforded, adhering strictly to one price, thus enabling those unacquainted with the value of goods to purchase on as good terms as the most experienced judges. Patterns of our goods will be cheerfully furnished, if any purchaser wishes to compare them with prices elsewhere, as we feel confident the price of every article is as low (to say the least) as at any other store in New England.
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Compiled by B. F. Baker, President of the B. M. E. Society, and conductor of music at Dr Channing's, and J. B. Woodbury, organist at the Odeon.

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